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THE PURĀNA TEXT
OF THE
DYNASTIES OF THE KALI AGE

By
F. E. Pargiter

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PUBLISHERS' NOTE

It was just half a century ago that Justice Mr. Pargiter put forth his literary finds in respect of dynasties of the rulers of the Kali age culled out from the evidences of the various Puranas. His work met with great approbation at the hands of the scholars of the Ancient Indian History and culture and it soon became a valuable book of reference and authority. This work collates extracts from various Pauranika texts and adds in the Appendices the author's own interpretations which open a new vista for further researches on the subject. It was published in the year 1913 A. D., and it is now long since that this useful work has been out of stock and print. In order that the present generation of scholars need no more remain bereaved of the privations from this unique work on the dynasties of our early rulers, the Chowkhamba Sanskrit Series Office, Varanasi, enthused with a zeal to republish such books as have gone rare, took upon themselves the task of bringing out this title, 'The Purana Text of the Dynasties of the Kali Age'.

The publishers hope that their attempt will serve scholars interested in the study of this branch of Ancient Indian History and also the cause of further researches in the Puranas which deserve priority of attention in the matter of their close study and scientific interpretation.

THE PURĀNA TEXT
OF THE
DYNASTIES OF THE KALI AGE
WITH INTRODUCTION AND NOTES

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INTRODUCTION

Authorities.

Accounts of the dynasties that reigned in India during the Kali age are found in the Matsya, Vāyu, Brahmāṇda, Viṣṇu, Bhāgavata, Garuḍa, and Bhavisya Purāṇas. All these, except the Matsya and Bhāgavata, set out the ancient genealogies down to the time of the great battle between the Pāṇḍavas and Kauravas, and immediately afterwards deal with the dynasties that reigned in North India after that time, of which the three earliest and chief were the Pauravas who reigned at first at Hastināpura and moved in king Nicakṣus' time to Kauśāmbī, the Aikṣvākus ⁱ⁾ who reigned at Ayodhyā, and the Bārhadrathas who reigned in Māgadha. But the Matsya and Bhāgavata break these up. The Matsya adds only these later Pauravas to the ancient Paurava line in connexion with the ancient genealogies, and introduces all the rest of the Kali age dynasties separately in some of its latest chapters. The Bhāgavata adds the later Aikṣvākus to the ancient line, and the later Pauravas and Bārhadrathas¹ immediately after the ancient Paurava line in its ninth skandha, and deals with all the subsequent dynasties separately in its twelfth skandha.

i) Pauravas
ii) Aikṣvākus
iii) Bārhadrathas

2. The editions cited in this Introduction are these:—

Matsya and Vāyu, Ānandāśrama editions of 1907 and 1905 (cited as AMt and AVā).

Brahmāṇda, Śrī-Venkatesvara edition of 1906 (cited as Bd).

Bhāgavata, Ganpat Krishnāji edition of 1889 (cited as GBh)².

Viṣṇu and Garuḍa, Jīvānanda Vidyāsāgar's Calcutta editions of 1882 and 1890 (cited as CVs and CGr).

The only copy of the Bhavisya that I have seen, containing the dynastic matter, is the Śrī-Venkatesvara edition.

The passages containing this dynastic matter are these³:—

AMatsya 50, 57–89, and 271, 1 to 273, 55.

AVāyu 99, 250–435.

Brahmāṇda iii, 74, 104–248.

¹ The Bārhadratha line was an offshoot from the Paurava line; see JRAS, 1910, pp. 11, 22, 29, 51.

² The edition begun by Burnouf cannot be adopted for reference, because it does not contain the Sanskrit text of skandha xii.

³ The first few kings of the future Pauravas are named in MBh i, 95, 3835–8 (which agrees with these authorities); and also in Brahma 13, 123–141, and Harivānśa 191, 11063–81 (which are wholly unlike these authorities and are obviously absurd).

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CViṣṇu iv, 20, 12 to 24, 44.

GBhāgavata ix, 12, 9-16; 22, 34-49; and xii, 1, 2 to 2, 36.

CGaruda 140, 40 and 141, 1-12.

Bhavisya III, i, 3 and 6.

The accounts are in verse in the śloka metre in all except the *Viṣṇu*, which is mainly in prose except in the final portion.

The Versions and their Characters.

Vāyu, Bṛhma &

Matsya

*taken from
Bhar.*

Viṣṇu & Bhāgavata

3. The versions of the *Matsya*, *Vāyu*, and *Brahmānda* present a remarkable similarity. The two latter agree so closely that they resemble two recensions of the same text, and the *Matsya*, though not in such marked agreement, contains a text very similar. There can be no doubt that their versions are based upon one original compilation, and this appears from four facts: *first*, they all declare they are taken from the *Bhavisya Purāṇa*¹; *secondly*, where the *Vāyu* and *Brahmānda* differ from each other, one of them not seldom agrees with the *Matsya*²; *thirdly*, single MSS of them sometimes vary so as to agree with the reading of the *Matsya*³; and *fourthly*, one *Purāṇa* occasionally omits a verse which appears in one or both of the two others, yet a single MS (or a very few MSS) of it has at times preserved that verse⁴ and so testifies to their original harmony. These three versions therefore grew out of one and the same original text. At the same time the *Matsya* version has a character of its own which is clearly different from those of the *Vāyu* and *Brahmānda*, and was prior to those two (see § 24). The similarity of the three is however such that, by collating all their MSS, copious material is available for estimating what the original compilation was. The verse is almost epic. One line is generally assigned to each king, and two or more are sometimes given to the more prominent kings; and it is rare that two kings are dealt with in the same line, except in the early portions of the *Paurava*, *Aikṣvāku*, and *Bāhradratha* dynasties for which the chroniclers' materials were necessarily scanty, and in the latest dynasties which are treated succinctly.

4. The *Viṣṇu* and *Bhāgavata* have very much in common and their versions are generally alike, with the differences that the latter is in verse and the former in prose, and that the latter by the exigencies of its metre has less freedom and is often cramped. Both are distinguished from the *Matsya*, *Vāyu*, and *Brahmānda* in being much condensed, so that their accounts are often little more than a string of names fitted in with connecting words and occasional terms of relationship; yet they vary at times in important names and particulars so far as to indicate some independence. The *Viṣṇu* has ślokas at the end of the *Paurava* and *Aikṣvāku* dynasties, and the

¹ See § 7.

² Thus the *Vāyu* agrees with the *Matsya* in p. 17, l. 32; and the *Brahmānda* with the *Matsya* in p. 22, l. 13. Other instances will be found in the notes.

³ Especially *eVā*; as to which see *List of Authorities*: *Vāyu*.

⁴ Thus p. 28, ll. 3, 4 of the *Matsya* version do not occur in any copy of the *Vāyu* or *Brahmānda* except *eVā*.

THE BHAVISYA THE ORIGINAL AUTHORITY vii

whole of its final chronological and astronomical portion is in verse ; and it cites all these as pre-existing ślokas. The Bhāgavata has at times fuller verses which resemble those of the three Purāṇas, and its final portion agrees largely with that of the Viṣṇu. Wherever the Viṣṇu and Bhāgavata have the fuller form of verse, they agree with or approximate to the version of those three Purāṇas, and so testify that they have been derived from an original which was the same as or closely like the original of those Purāṇas. These peculiarities show that these two are condensed redactions. They are also later, for the Viṣṇu elaborates its prose at times in the ornate classical style especially when referring to Kṛṣṇa-Viṣṇu¹, and the age of the Bhāgavata will be considered further on².

5. The Garuda stands by itself, for it gives only the Paurava, Aikṣvāku, and Bāhradratha dynasties, and its account of them is merely a string of bare names put into ślokas, more condensed than the Bhāgavata. It is evidently a late version ; see Appendix I, § x.

6. The only copy of the Bhavisya which contains this dynastic matter is the Veṅkateśvara edition, but its account is altogether vitiated and worthless. It says each Paurava king reigned at least 1000 years, and Kṣemaka's son was Pradyota (III, i, 3, 82-96) ; and it declares that Gautama founded Buddhism in Mahānanda's time, that Gautama reigned ten years, and that his successors were Śākyamuni, Śuddhodana, Śākyasimha, his son Buddhasimha, and his son Candragupta (ibid. 6, 35-43). It dilates, however, on more recent 'history' with elaborate details, and with a great quantity of new matter boldly fabricated brings its prophecies down to the nineteenth century³. In other copies the ancient matter has dropped out, and some very modern events have been particularized⁴.

The Bhavisya the Original Authority.

7. The Bhavisya is declared to have been the original authority for these dynasties. Both the Matsya and the Vāyu expressly state that their accounts are based upon it. Thus in the Preface the Sūta says he will declare all the future kings—

tān sarvān kīrtayiṣyāmi Bhavisye kathitān nṛpān.

This is the Matsya version, and the Vāyu, agreeing, makes it more precise by reading *Bhavisye pathitān*⁵. Here *Bhavisye* cannot mean simply 'in the future', but must mean 'in the Bhavisya Purāṇa'. Again, when mentioning the Paurava kings after Adhisimakṛṣṇa's reign, the Sūta introduces them with a verse, of which the second line runs thus according to the Matsya :—

tasyānvavāyē vakṣyāmi Bhavisye kathitān nṛpān.

¹ It alludes to Kṛṣṇa thus :—Bhagavataḥ
sakala-sura-sura-vandita-carana-yugalaśyāt-
mēchā-karana-mānuṣa-rūpa-dhāriṇo 'nubhā-
vāt (iv, 20, 12).

² See Appendix I, § viii, and Appendix II.

³ See ZDMG, lvii, 276.

⁴ See *List of Authorities: Bhavisya, infra.*

⁵ See p. 2, l. 7 and notes thereto. The Brahmanā no doubt had the same line, but it has a large lacuna (see p. 1) and the line has been lost. On the importance of these words see § 23.

INTRODUCTION

The Vāyu agrees, except that it reads *Bhavisye tāvato*¹. The Matsya words can mean nothing but 'in the Bhavisya Purāṇa', and this is the best rendering of the Vāyu's words also, even if *tāvato* be not a misreading².

8. Again, when citing the genealogical śloka at the end of the Aikṣvāku dynasty, the Vāyu says it was *bhavisya-jñair udāhṛtah*, and the Brahmānda *bhavisyaj-jñair udāhṛtah*, but the Matsya says truthfully *viprair gitāḥ purātanaiḥ*. Here *bhavisya* and *bhavisyat* can hardly mean 'future' because the plural is used. Vyāsa alone was supposed to be gifted with foreknowledge, and those men could only repeat what they received from him; but, as the Sūta says he got his knowledge from Vyāsa directly (p. 2), it was futile for him to refer to them as authorities. The best interpretation therefore is that *bhavisya* means the Bhavisya Purāṇa, and that *bhavisyat* is a perversion of it. Lastly, in the concluding portion of this account of the Kali age the Matsya, Vāyu, and Brahmānda have this line generally:—

Bhavisye te prasākhyatāḥ purāṇa-jñaiḥ śrutarśibhiḥ. 255

* Here also *Bhavisye* can only mean 'in the Bhavisya Purāṇa'; and that this was the meaning is testified to by two MSS of the Matsya which read the second half line, *purāṇe śruti-sarpibhiḥ*³. These passages therefore prove that the versions of the Matsya, Vāyu, and Brahmānda were borrowed from the Bhavisya or were at least based on it; and the accounts in the Viṣṇu and Bhāgavata must also have been derived therefrom, because they were later redactions as shown above.

9. The Bhavisya therefore as the source of all these accounts should be invaluable in elucidating them; but the copies of it, which I have seen or obtained information about, either do not contain this matter or present it in a wholly corrupted form. It is therefore, as it exists now, of no value for the present purpose and has been left out of consideration. An explanation, how it came to be tampered with, will be offered in connexion with the age of these versions (§ 28).

Prophetic Form of the Account.

10. All these accounts profess to be prophetic, yet the standpoints from which these Purāṇas view these genealogies differ somewhat. The Viṣṇu professes to have been narrated by Parāśara to Maitreya, and sets out the Paurava genealogy from the standpoint of the reign of Abhimanyu's son Parīkṣit, and the Aikṣvāku and Bāhradratha genealogies from the time of the great battle between the Pāṇḍavas and Kauravas⁴. This is absurd, because Parāśara was Vyāsa's father and was dead long before that battle and Parīkṣit's birth. All the other Purāṇas profess to have been recited by the Sūta to the rishis in Naimisa forest and (except in the Garuda) at their twelve-year sacrifice⁵. The Vāyu fixes the time of that sacrifice as the

¹ Not cited in the Preface (see p. 1).

1 and 23, 1.

² See also p. 3, note⁴⁵.

⁶ AMt 1, 4; AVā 1, 13-15; Bd 1, 1, 17,

³ See p. 59, 1-10, and note thereto.

18, 35, 36; GBh 1, 1, 4-6; CGr 1, 3-11

⁴ CVs iv, 20, 12-13, and 21, 1: also 22,

They differ in the Sūta's name.

PROPHETIC FORM OF THE ACCOUNT

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reign of the Paurava king Asīmakṛṣṇa¹, who is more often called Adhisīmakṛṣṇa², and who was fourth in descent from Parīkṣit; and the Matsya and Vāyu say the same in nearly the same words when mentioning that king in this account of the Kali age³. These two Purāṇas thus deal with these genealogies from the standpoint of his reign, and the Brahmāṇḍa, Bhāgavata, and Garuḍa constructively profess to do the same.

11. The Matsya and Vāyu carry out that view. They bring the Paurava genealogy from Abhimanyu and his son Parīkṣit down to Adhisīmakṛṣṇa as already past, and name Adhisīmakṛṣṇa as the reigning king⁴; the rishis then inquire about the Kali age, and the Sūta, declaring his intention to set out all the future kings, begins the list of future Pauravas from that monarch. Similarly, in the contemporary Aikṣvāku and Bāhradratha genealogies, these two Purāṇas name Divākara as reigning then in Ayodhyā and Senājit in Magadha⁵, and mention their predecessors as past and their successors as future. Hence they virtually declare that these three kings were contemporary⁶. The position taken in the Brahmāṇḍa is the same, though it is obscured by a large lacuna in which all the Paurava and Aikṣvāku kings are lost, and its account begins with line 23 on page 12. Thenceforward it agrees with the Matsya and Vāyu and mentions Senājit as the reigning Bāhradratha king. The Bhāgavata and Garuḍa, though professing to have been recited in Adhisīmakṛṣṇa's reign, take the former the standpoint of Parīkṣit's reign⁷, and the latter that of his son Janamejaya⁸; and both treat all the successors and also all the Aikṣvāku and Bāhradratha kings after the great battle as future. The Viṣṇu agrees with the Bhāgavata in this attitude, as already mentioned.

12. Accordingly the texts are framed for the most part in prophetic shape, but this character is not maintained completely because past expressions occur here and there, such as *abharat*⁹, *smṛta*¹⁰, &c. Some MSS have tried to be more consistent by modifying such words¹¹. One line found in three MSS frankly states that the whole Aikṣvāku dynasty was ancient, and naturally does not appear in any of the other MSS¹². There can be no doubt therefore that the accounts have been steadily though slowly revised in details, so as to improve their prophetic character.

¹ In its verse, 1, 12—

Asīmakṛṣṇe vikrānte rājany an-upama-
tviṣi
praśāsatimāni dharmenābhūmim bhūmipa-
sattame.

² See p. 4, note¹⁰.

³ *AMt* 50, 66, 67; *AVā* 99, 258, 259.

⁴ See p. 4, l. 6.

⁵ See p. 10, l. 5, and p. 15, l. 13.

⁶ In equating these kings some 20 years must be prefixed to the Paurava list on account of Yudhiṣṭhīra's reign after the

great battle, before Parīkṣit came to the throne, see § 14.

⁷ *GBh* ix, 1, 6.

⁸ *CGr* 140, 40.

⁹ *E.g.* p. 10, note²³; p. 11, l. 18.

¹⁰ *E.g.* p. 5, l. 11; p. 11, ll. 14, 21.

¹¹ *E.g.* *bhavet* for *abharat*, p. 10, note¹³; p. 11, note⁵¹.

¹² P. 12, l. 26. It is no doubt genuine, for no one would be likely to fabricate and interpolate it to mar the prophecy.

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13. Though the account is said to have been narrated to Paurava kings or to rishis in Naimiṣa forest, yet the ground from which the historic changes are viewed is Magadha. The Paurava and Aikṣvāku dynasties are dealt with briefly, with two kings generally to a line and with no mention of the lengths of the reigns, but the Bāhradratha dynasty of Magadha is set out with one line to each king and the length of his reign is stated¹. After those three ancient kingdoms disappeared, the dynasties treated of are those which reigned in or dominated Magadha. All other dynasties in North India are noticed only in the aggregate, with the exception of the dynasty of Vidiṣā, and even that is described but cursorily (p. 49).

14. The beginning of the Kali age has been discussed by Dr. Fleet, and he has pointed out that it began on the day on which Kṛṣṇa died, which the chronology of the Mahābhārata places, as he shows, some twenty years after the great battle, and that it was then that Yudhiṣṭhīra abdicated and Parīkṣit began to reign². But, as shown above, these Purāṇas virtually begin the Kali age dynasties immediately after the battle, and that position is the most convenient to adopt for the present purpose. The text of the Matsya and Vāyu³ can be brought into harmony therewith by merely altering the order of a few verses without tampering with them, namely, by transposing the four verses containing the rishis' questions and the prefatory verses of the Sūta's reply from their position in Adhisīmakṛṣṇa's reign to the commencement of the account; and, so treated, those verses form a fitting preface to the whole: but it is unnecessary to print the questions here, and those prefatory verses are alone introduced as a sufficient preface (see p. 1).

Original Language of the Account.

15. There are clear indications that the Sanskrit account as it exists in the Matsya, Vāyu, and Brahmāṇḍa was originally in Prakrit, or, more accurately, that it is a Sanskritized version of older Prakrit ślokas. The indications are these: *first*, certain passages as they stand now in Sanskrit violate the śloka metre, whereas in Prakrit form they would comply with the metre; *secondly*, certain Prakrit words actually occur, especially where they are required by the metre, which the corresponding Sanskrit forms would violate; *thirdly*, Sanskrit words occur at times in defiance of syntax, whereas the corresponding Prakrit forms would make the construction correct; *fourthly*, mistaken Sanskritizations of names; *fifthly*, the copious use of expletive particles; and *sixthly*, irregular sandhi.

16. A full examination of these peculiarities would overload this Introduction, and the proof of them has therefore been set out in Appendix I. The above conclusion holds good for the whole of the text of the Matsya, Vāyu, and Brahmāṇḍa;

¹ The *Early Contemporary Dynasties* summarize all except the Magadhas (p. 23).

² JRAS, 1911, pp. 479, 675, 686; and p. 62, l. 37 *infra*. Hence in equating the Paurava kings with the Aikṣvāku and Bā-

hadratha kings, some 20 years must be prefixed to the former.

³ This portion in the Brahmāṇḍa is lost in the lacuna, as already mentioned.

ORIGINAL LANGUAGE OF THE ACCOUNT

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their verses are older Prakrit *ślokas* Sanskritized. It also holds good for such portions of the Viṣṇu and Bhāgavata as have preserved the old verses; but the main portions of these two Purāṇas are condensed redactions composed directly in Sanskrit. The Garuda version is a more concise condensation composed directly in Sanskrit apparently. These conclusions are explained in Appendix I.

17. Judging from such specimens of old *ślokas* and Prakritisms as have survived, it would appear that the Prakrit used in the original *ślokas* was a literary language not far removed from Sanskrit¹. The art of writing was introduced into India some seven centuries B.C., and there can be no doubt that it must have been adopted early in the Courts because of its manifest administrative usefulness. Records must have been kept by secretaries and chroniclers in the royal offices, and as those men would not always have been Sanskrit scholars, the language they used would presumably have been as elegant a Prakrit as their courtly surroundings and predilections required. There must have been ample written material concerning the dynasties from the 7th century B.C. from which metrical chronicles could have been composed by bards, minstrels, and reciters² in the same kind of language, to entertain not only their royal and noble patrons but also all those who found an interest in hearing of former times³. As Magadha was a great, if not the chief, centre of political activity during those ages, we can perceive how it was that the account grew up with Magadha as its centre (§ 13). The Māgadhas were celebrated as minstrels, and since traditions are most easily remembered, are best handed down, and confer the greatest pleasure, when cast into poetical form, it is easy to understand how this metrical account of the dynasties in literary Prakrit could have developed among them. Hence we may infer that the original *ślokas* were composed in Māgadhi; or, since the account, much as we have it now, was compiled and edited apparently in North India⁴, and one verse that the Bhāgavata has preserved is in Pali⁵, they may have been in Pali, either originally or perhaps more probably by conversion.

¹ Pali is such a language, and other specimens are found in the early inscriptions.

² Sūtas, māgadhas, and vandins; and other professional singers.

³ Such men have existed in India from early times, and a graphic account of them, their methods, popularity, and influence, will be found in Babu Dinesh Chandra Sen's excellent 'History of Bengali Language and Literature', pp. 162-7, 584-5, 588-90. Since the brahmans could and did transmit the Vedic hymns with verbal accuracy for many hundreds of years, there is no improbability in supposing that bards and minstrels could hand down metrical accounts of dynasties with substantial though not

with verbal accuracy. As these bards and minstrels existed in all parts of North India, they were a check on one another in the transmission of tradition, and there are indications that the Purāṇic traditions of the dynastic genealogies were compiled with some attempt to ascertain the truth. Moreover there was no objection to the accounts being written down, as soon as writing came into general use; and that would have been also a check on variation.

⁴ See § 27.

⁵ See Appendix I, § ii. Certain other words mentioned in Appendix I appear to be Pali.

Age of the Compilation of the Account.

18. The account supplies two kinds of internal evidence to fix the time when it was compiled, namely, *first*, the subject matter, and *secondly*, textual peculiarities; and both are important. The latter are dealt with in § 26, and the former is discussed first. The subject matter consists of two parts, the earlier setting out the dynastic details, and the later part describing the unhappy conditions that should prevail and stating certain chronological and astronomical particulars¹. These are treated here separately.

19. The dynastic portion shows two stages of termination. The earlier of these stages is the period following the downfall of the Andhras and the local kingdoms that survived them a while. The Matsya account ends here with the mere mention of the Kilakila kings², and no MS of the Matsya contains anything later. The Andhra kingdom fell about A.D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A.D. and no further.

20. The Vāyu, Brahmānda, Viṣṇu, and Bhāgavata all carry the narrative on to the rise of the Guptas, which is the later stage. The Guptas are mentioned as reigning over the country comprised within Prayāga, Sāketa (Ayodhyā), and Magadha, that is, exactly the territory which was possessed at his death by Candragupta I who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta. With the Guptas are mentioned Nāgas, Maṇidhānyas, and others as reigning contemporaneously over the countries which surrounded the Gupta territory³ and which were subjugated afterwards by Samudragupta⁴. The account takes no notice of his conquests nor of the Gupta empire. These particulars show clearly that this account was closed during the interval which elapsed between the time when Candragupta I established his kingdom from Magadha over Tīrthut, Bihar, and Oudh as far as Allahabad⁵, and the beginning of Samudragupta's reign, for he began his conquests immediately after his accession. That interval is approximately A.D. 320-330 or perhaps 335. It is hardly credible that, if this account was compiled later, it would have omitted to notice Samudragupta's conquests, or would have mentioned the foregoing kingdoms (which he subdued) in the same terms as his kingdom. The Gupta era was established in A.D. 320, and it may be concluded that this account was closed soon after the commencement of that era, or, if we allow some margin for delay, by the year A.D. 335.

21. Hence it appears that the versified chronicles were first collected about or

¹ The earlier part pp. 1-55, and the later pp. 55 ff.

² That is J. 15 on p. 48. The Vs says they were Yavanas, see note ³² thereto.

³ See pp. 53-5.

⁴ V. Smith's *History*, 2nd edn. pp. 267-9; and JRAS, 1909, p. 342.

⁵ V. Smith's *History*, p. 266.

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soon after the middle of the 3rd century¹ in the shape found in the Matsya, and that they were extended to the rise of the Gupta kingdom before the year 335, which augmented compilation is what the Vāyu and Brahmānda contain and the Viṣṇu and Bhāgavata have condensed. It has been shown that the Matsya, Vāyu, and Brahmānda all obtained their accounts from the Bhāvisya. Hence it would appear that the earlier compilation must have been incorporated in the Bhāvisya about or soon after the middle of the 3rd century, and that its prophetic account was extended in the later compilation before the year 335. There is nothing improbable in this augmentation, because the Bhāvisya account has been continually supplemented even up to the present time in order to keep its prophecies up to date, as shown above (§ 6). It follows then that the Bhāvisya must have been in existence in the middle of the 3rd century²; and it would appear that the Matsya borrowed what the Bhāvisya contained before the Gupta era, and that the Vāyu and Brahmānda borrowed the Bhāvisya's augmented account about or soon after the year 330 or 335. Further remarks on these dates are offered in §§ 43 ff.

22. Further light is thrown on these points by the MS eVāyu, which contains the full account but holds a position intermediate between the general Vāyu version and the Matsya version. The facts to be explained are these. The Matsya has one version which contains only the shorter compilation, the Vāyu generally has a somewhat different version containing the full account, the Brahmānda has the full compilation in a version resembling the Vāyu closely, eVāyu has a version containing the full compilation in a text intermediate between the Matsya and all other copies of the Vāyu³, and yet all these Purāṇas declare they borrowed their accounts from the Bhāvisya. ✓ ?

23. The only theory which appears to me to explain all these facts is this. The Matsya borrowed from the Bhāvisya the shorter account about (say) the last quarter of the 3rd century. The Bhāvisya account was then extended down to the time when the Gupta kingdom had acquired the territories assigned to it, and its language was revised⁴; that would be (say) about 320-325. The Vāyu copied that extended and revised account from the Bhāvisya almost immediately, and that is the version found in eVāyu. Afterwards, the language of the Bhāvisya version was revised again, and this must have been done very soon, (say) about 330-335, before the Gupta kingdom had developed into the Gupta empire by Samudragupta's conquests, because it could hardly have failed to notice that immense change if the revision had been later. This second revision was soon adopted by the Vāyu and is the version found now in Vāyu MSS generally. The fact that

¹ There is an apparent indication that a compilation was begun in the latter part of the 2nd century in the Andhra king Yajñāśrī's reign, for 5 MSS of the Matsya (of which three appear to be independent, namely, b, c, and l) speak of him as reigning in his ninth or tenth year; see p. 42, note⁵.

If so, the Bhāvisya may perhaps have existed in that century.

² But not of course in its present condition.

³ The position of eVāyu is best shown in the account of the Mauryas, pp. 27-9.

⁴ This, as already pointed out, is what has been habitually done to it.

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eVāyu stands unique among all the *Vāyu* MSS suggests that no long interval could have separated the second revision from the first, and that the first revised version was quickly superseded by the second in the *Vāyu*. I cannot speak about the *Brahmānda* in any detail, because I have not been able to collate any MSS of it yet two points may be noticed, *first*, it agrees closely with the general *Vāyu* version¹ and yet condenses the account sometimes²; and *secondly*, the probability is that it borrowed the second revised version from the *Bhavisya* not long after the *Vāyu* adopted that³. The *Bhavisya* existed in writing when the first revision appeared in it, because *eVāyu*, as well as all other *Vāyu* MSS, uses the word *pañchita* when acknowledging its indebtedness to the *Bhavisya* (see § 7). The *Matsya* uses the word *kathita* in the corresponding passage, which might imply that it borrowed the account orally at the earlier stage, but that is not probable because of the inferences brought out in Appendix II.

24. If this explanation be tenable, the *Matsya* version of these dynasties of the *Kali* age is older than those of the *Vāyu* and *Brahmānda*⁴, and *eVāyu* gives us the earliest text of the *Vāyu*. The styles of the versions appear to support this explanation, for the *Matsya* version is somewhat crude at times, and the *Vāyu* text has been revised more than the *Matsya* as shown by the story of king *Janamejaya's dispute with the brahmans*⁵. Though later than the *Matsya*, the *Vāyu* account may yet be more accurate at times by reason of the revision which it underwent⁶. The *Vāyu* has *Prakritisms* sometimes where the *Matsya* has correct Sanskrit⁷, but this fact is not incompatible with that conclusion, and for either or both of two reasons; (1) the *Matsya* may have emended such defects at the time of taking the account from the *Bhavisya*, while the *Vāyu* may have copied them as they stood; and (2) a process of silent emendation has been in continual operation in the MSS⁸. Further it would seem that the three accounts may have been compared at times, for this would explain certain small variations which appear occasionally between the *Vāyu* and *Brahmānda* in the direction of the *Matsya*⁹.

¹ The agreement is not only here, but large portions also of the *Brahmānda* are almost identical with the *Vāyu*.

² As in p. 22, note⁴⁶; p. 35, note⁴². In those passages the *Bhāgavata* partially resembles it, and may have copied from it.

³ Unless (what is possible) the *Brahmānda* copied its account from the *Vāyu* (see note¹); and its paraphrase of *Aśoka-vardhanah* as *asokānām ca trpti-dah*, if not a late attempted emendation of a text that was unintelligible, suggests that it could not have been composed until *Aśoka* was wholly forgotten.

⁴ I differ therefore from Sir R. G. Bhandarkar, who estimated (without giving reasons) the *Vāyu* account to be older than the *Matsya*; but agree with him that the *Viṣṇu*

is later and the *Bhāgavata* the latest: *Early History of the Dekhan*, 1895, p. 162. In all this discussion I am dealing only with the time when these accounts of the dynasties of the *Kali* age were incorporated in these *Purāṇas*, and not with the age of these *Purāṇas* themselves such as they were in that early period; see § 28, note.

⁵ See Appendix III.

⁶ As in the arrangement of verses (see pp. 27, 44), and in many of the readings in the concluding portion (pp. 55 ff).

⁷ See Appendix I, § iii, first instance.

⁸ E. g. p. 18, note⁷; see Appendix I, § ii.

⁹ These conclusions do not imply that these *Purāṇas* existed then in their present

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25. The second portion of the account referred to in § 18 consists of (1) an exposition of the evils of the Kali age, and (2) a chronological-astronomical summary of the age, and is found in the Matsya, Vāyu, and Brahmānda. This second portion therefore existed in the earliest version compiled soon after the middle of the 3rd century, yet with a difference. While the Matsya has a good deal of the exposition, the Vāyu and Brahmānda version contains some 32 more lines and is nearly twice as long as the Matsya; so that a large addition was made at the revision, and it was made mostly at the first revision, because the account in eVāyu has the full description with the exception of a few verses which may have been omitted by oversight. As regards the chronological-astronomical summary however, all three Purānas practically agree, the Matsya wanting only two lines. These particulars therefore were complete in the first compilation and were not added to in the revisions; and this conclusion is corroborated by the fact that this summary in all three Purānas brings the reckoning down definitely only to the end of the Andhras, and uses the vague term *Andhr-ānt-ādyās* in referring to future kings¹. No addition was therefore made to it at the revisions to bring it down to the Gupta era. It belongs then to the middle of the 3rd century and must be interpreted accordingly; and it shows that the *Saptarṣi* cycle of 2700 years was known and was in use in India at that time, that is, about three centuries earlier than has been supposed². The treatment of these two subjects, the evils of the Kali age and the chronological-astronomical particulars, affords an excellent illustration of what the revisers did and did not do. They had no knowledge with which to augment or alter those particulars and so left them unmodified; but the deterioration of the Kali age was a subject congenial to pessimistic brahmanic views and they freely availed themselves of the opportunity of dilating upon it.

26. I come now to the subject of textual peculiarities mentioned in § 18. Further information may be discovered by examining the divergent readings of the same passage and especially the corruptions in names. A study of the variations shows that ordinarily the copyists copied what they found in dull good faith to the best of their ability, often writing the same name differently in contiguous lines³. Moreover, these dynasties of śūdras and foreigners offered little inducement to readers to alter the texts. Hence the variations that crept in were mostly due to clerical blunders or to misreadings of the MSS copied; and the mistake might be detected and corrected, or might not. If not detected, the erroneous letter remained; if detected, the correct letter was written or inserted, and the incorrect letter was sometimes cancelled but was not seldom left uncancelled. In that state

shape. They have no doubt been freely added to since, see § 28, note.

¹ P. 58, ll. 9, 12, and p. 61, l. 23.

² See Encycl. Brit., 'Hindu Chronology'.

³ Cf. the corruptions in the well-known names, *Kauśāmbī* (p. 5, note¹⁹) and *Kāṇvāyana* (p. 34, note¹¹). Yet sometimes errors

were caused by a droll perversity or would-be cleverness, cf. p. 41, note³⁰; p. 42, note¹; and p. 47, note⁷¹; and sometimes where the text had become corrupt, it was boldly paraphrased afresh, cf. p. 26, note⁴²; p. 33, note⁶¹; but the latter was probably the effort of a reader and not of a copyist.

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the passage was repeated in subsequent copies, and misreadings are important chronologically if we can explain how they arose. If their divergent readings of the same name or passage be written in the ancient scripts, and resemble one another so closely in a particular script that an ordinary copyist might easily misread one for another, it may be inferred that the variation must have arisen out of a MS written in that script, and therefore that the text once existed in that script, that is, it had been written during the time when that script was in use. In this way it may be ascertained which are ancient and which are mediaeval or even modern corruptions. Most of the variations have arisen from misreadings of the Gupta and later scripts¹, but for the present purpose it is unnecessary to consider any that arose from misreading scripts that came into use after A.D. 330, the date when this account was finally compiled, and it is only essential to see whether any variations point to misreadings of Kharoṣṭhī or of Brāhmī.

27. It would overload this Introduction to examine such particulars here, and in Appendix II are noticed such cases as appear to throw light on this subject. It is shown there that errors are found in the Matsya, Vāyu, and Viṣṇu which point to misreadings of Kharoṣṭhī as their source. Hence it seems there is reasonable ground for inferring that this account of the dynasties was, in its earliest form, written in Sanskrit in Kharoṣṭhī, and, since Kharoṣṭhī was current only in Upper India, that the account was probably put together there: that is, since the earliest account was in the Bhavisya, that the Bhavisya account was written originally in Kharoṣṭhī and was put together in Upper India. If these conclusions are sound, it would follow that the account could not have been compiled later than about A.D. 330, because Kharoṣṭhī went out of use about that time. Further, judging from the point of view displayed in the portion which was added to the Bhavisya to bring it up to date about the year 320², it would seem that the composers of this portion were probably in Madhyadeśa, and more particularly perhaps in the country between Magadha and Mathurā. The Viṣṇu account was probably based on the same original for three reasons: (1) its dynastic matter agrees closely with that in the Vāyu and Brahmānda, and also the ślokas where it has preserved them; (2) it closes its account where they close theirs; and (3) it is not probable that its account was a new and independent compilation from early chronicles when the compilations in the Bhavisya, Matsya, and Vāyu were available. At the same time it was composed early enough for its account to be drawn from Kharoṣṭhī MSS. It seems probable then that the main part of the Viṣṇu which is in prose was composed from those Purāṇas directly in Sanskrit not very long after the Gupta era, (say) perhaps before the end of the 4th century. The Bhāgavata was, as shown in Appendix II, composed afresh in Sanskrit, except in so far as it has incorporated old slokas; and must have been based on the same materials for the same three reasons mentioned above, yet most probably on the Viṣṇu chiefly, to which it has

¹ Many such may be detected in the notes, such as mistakes of *p* and *y*, *n* and *r*, *l* and *v*, *c* and *v*, &c.

² See §§ 19-21.

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the closest resemblances¹, and it was probably not composed till the 8th century or even later. These conclusions strictly refer only to these dynastic accounts.

Sanskritization of the Account.

28. It has been shown that the account was first compiled for the Bhavisya Purāṇa about the middle of the 3rd century A.D., and there are reasons why that was appropriate. Since royal genealogies constituted one of the subjects which every Purāṇa should treat of, the Bhavisya, as a work professing to deal with the future, could hardly ignore the dynasties that reigned after his time; and the dynasties of the Kali age would hold the same position in it that the ancient genealogies held in the Purāṇas which dealt with ancient stories². The account of

¹ See p. 18, note⁷; p. 25, notes^{6, 16, 22}; p. 28, note³⁰; and in its description of the evils of the Kali age, where the Viṣṇu and it have matter peculiar to themselves. It has resemblances to the Brahmandā in p. 22, note⁴⁶; p. 35, note⁴²; p. 41, note⁵⁰.

² The title Purāṇa indicates that such works narrated ancient stories, but the Bhavisya professed by its name to treat of the future, and the title Bhavisya Purāṇa is a contradiction in terms. Such a name could hardly have been possible, until the title Purāṇa had become so thoroughly specialized as to have lost its old meaning and become the designation of the kind of works now known by this title. The name Bhavisya Purāṇa therefore proves that the kind of composition that passed under the title Purāṇa had become stereotyped before the title could have been assumed by the Bhavisya; that is, that genuine Purāṇas must have preceded it so long before as to have specialized the title Purāṇa. It has been shown above that the Bhavisya existed in the middle of the 3rd century, hence some at least, if not many, of the true Purāṇas must be considerably older. This inference does not, of course, mean that the Purāṇas contained at their beginning all that they contain now, because there can be no doubt that they have been freely added to since. It is highly probable that they consisted at first mainly of ancient stories, genealogies, ballads, &c., which formed the popular side of ancient literature, and were quite probably in Prakrit originally. In fact, it seems to me that they were largely

in an old literary Prakrit used by the higher classes, but that, as the spoken languages diverged in time more and more from Sanskrit through political vicissitudes, that literary Prakrit became unintelligible, while Sanskrit remained the only polished language of brahmanic Hinduism. Hence it was natural that this literature should be Sanskritized, if it was to be preserved, a process that was not difficult because the old literary Prakrit was not far removed from Sanskrit, yet it was not always effected completely, especially in poetry where the necessity of preserving the metre sometimes qualified that process, and hence Prakrit forms might survive embedded in good Sanskrit as *pravartayitvā* in p. 88, l. 14. It was the brahmans probably who saved and improved the status of those old compositions by converting them into Sanskrit, and afterwards, perceiving what an excellent means they provided for reaching popular thought, made use of them to propagate their own views and doctrines by freely augmenting them with brahmanical fables, philosophical discussions, and ceremonial expositions which were enforced with the authority of Vyāsa. I should say therefore, speaking generally, that what may be called the kṣatriya, or better perhaps the popular, matter of the Purāṇas constituted the really old and genuine *purāṇa*, and that the brahmanical and ritual matters now found in them were later additions and interpolations made from time to time. This inference is based on the fact that it is in the former portion of the Purāṇas that peculiarities occur such as are

these dynasties would then naturally have been required for the *Bhavisya*, and all that was necessary was to collect the Prakrit metrical chronicles and convert them into Sanskrit prophecies uttered by *Vyāsa*¹. That was done as shown in Appendix I, and then the *Matsya* first, and the *Vāyu* and *Brahmānda* afterwards, borrowed the account from the *Bhavisya*. The original *Bhavisya* account has been lost, but these three *Purāṇas* have preserved and reveal what its contents were; otherwise it would have been impossible to know what it contained at that time. A comparison of their accounts with the present condition of the *Bhavisya* shows to what bold lengths pious fraud has gone.

29. Since the chronicles existed in the form of ślokas in literary Prakrit, all that was necessary was (1) to convert the Prakrit words into Sanskrit, and (2) substitute futures for past tenses, while maintaining the śloka metre. The first process appears to have been made word by word as nearly as possible², and the Sanskritization was crude as the many Prakritisms noticed in Appendix I indicate, for they must have existed in the *Bhavisya* account, otherwise it is difficult to see how they could appear in the *Matsya*, *Vāyu*, and *Brahmānda*. Indeed it would almost seem that the *Bhavisya* account may have been composed in a literary Prakrit rather than in true Sanskrit. Both processes of conversion would have upset the metre, since Prakrit words are sometimes a syllable longer or shorter than their Sanskrit equivalents, and future tenses are generally longer than past tenses; hence three correctives were adopted; (1) words were dropped which might be omitted without impairing the sense, such as 'reigned', 'years', &c.; (2) compensatory expletives were inserted; and (3) the sentence was occasionally recast³. Still the Sanskritization was imperfect and sometimes grammar or metre was sacrificed, and these blemishes have persisted, as pointed out in Appendix I, in spite of attempts to rectify them afterwards.

noticed in Appendix I. It seems highly probable too that it was largely through the Purānic literature, that brahmanism re-established itself over the people and secured the revival of Hinduism and the downfall of Buddhism. That was what actually happened in Bengal and has been called by abu Dinesh Chandra Sen the 'Pauranic Renaissance', which he has described very clearly in his excellent work 'The History of Bengali Language and Literature' (ch. iv).

¹ This was, as has been pointed out above, the beginning of a pious fraud, whereby the prophetic matter has been continually revised and brought up to date in the *Bhavisya*. To be able to point to such prophetic accounts in the literature would have been

a valuable weapon, moreover, in the hands of the brahmans against adversaries of other creeds; and it may be noted in this connexion, that the *Venikateśvara* edition of the *Bhavisya* has incorporated a summary of the Biblical account from Adam to Abraham in the early chapters of Genesis (Bhav. iii, 4, 17-19, 29-60; 5, 1-20). There can hardly be any doubt that this interpolation has been made very recently in view of Christianity.

² See the phrase *asṭāvīṁśati tathā varṣā* in Appendix I, § i.

³ Cf. for instance the lines in the *Andhras* where the two versions are given, and the notes thereto.

ERRORS, OMISSIONS, AND RARE VERSES

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Errors, omissions, and rare verses.

30. Though there was originally one text common (but qualified by the revisions suggested in § 23) to the Matsya, Vāyu, and Brahmānda down to the end of the Andhras, yet present MSS show many errors and omissions and some misplacements. Such defects easily occurred through the carelessness of copyists¹, damage to² or loss of³ leaves, or disarrangement of leaves⁴. The blemishes in the text appear to have been generally accidental. The brahmans who compiled the Sanskrit account could and did fabricate passages portraying the evils of the Kali age, but had neither inclination nor incentive to invent particular dynasties or kings of foreign or base origin. The chief changes that can be placed under the head of fabrications are various attempts by later readers to improve the text in details in which it appeared to be corrupt or inelegant⁵, or to remove inconsistencies⁶. Among the latter some alterations, though made apparently in good faith, involved tampering with the text, as in the Śiśunāga dynasty, where the Matsya, by mistakenly introducing the first two Kāṇvāyana kings, names twelve kings instead of ten as all the other authorities declare; so that some copies of the Matsya have boldly altered the total to twelve, while others more cautiously have made the passage indefinite⁷. Misreadings have also produced incorrect statements and there are many errors in names and numbers⁸; but of deliberate falsification I have found no instance except in the story of the dispute between Janamejaya and the brahmans⁹.

31. It is reasonably certain, then, that in the main these versions have suffered from nothing but carelessness and accident, and considering what little interest this account could have for educated readers, especially those brahmanically-minded, the text has been fairly well preserved. Much may have been lost altogether, for some passages have almost disappeared. One Purāṇa, or even one MS only, has preserved a passage or verse sometimes which is wanting in all the rest: thus *eVāyu*, alone of all the Matsya, Vāyu, and Brahmānda MSS,

¹ As for instance the mistaken introduction of the first two Kāṇvāyana kings among the Śiśunāgas in the Matsya (see p. 21 and note²¹).

² Damage probably explains the frequent loss of verses here and there in different MSS.

Hence no doubt the absence of all the first part in the Brahmānda (see pp. 1, 3, 8).

As for instance the displacement in *eVāyu* of the last half of the Early Contemporary Dynasties, all the Nandas, Mau-ryas, Śūngas, and Kāṇvāyanas and the first twelve lines of the Andhras after Viśvasphāni

(see pp. 23, 24, 27, 30, 33, 35, 50).

⁵ See p. 26, note⁴²; p. 33, note⁵²; p. 52 notes^{37, 38, 42}.

⁶ As in p. 29, note³².

⁷ See p. 22, note⁴³.

⁸ As where the Bh misread *trayodasa* as *bhūyo daśa*, p. 46, note²². As regards the readings *Tuṣāra* and *Tukhāra* in pp. 45, 47, it may be noted that *s* has often been pronounced *kh* for centuries in North India, and that the letter *s* was used at times for *kh*; hence these two letters are often confused: cf. p. 6, notes^{32, 43}; p. 19, note²⁹ p. 41, note⁸⁰; p. 51, note²⁴; &c.

⁹ See Appendix III.

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contains the verse about Śāliśūka, and his existence might be doubted if it depended on that alone, but it is testified to by the Viṣṇu and Bhāgavata¹. Again in the Bhāgavata only one copy has preserved the verse about Suśarman². Such being the conditions, no verse should be discarded even if it is found in only one MS. Thus line 26 of the Aikṣvākus appears only in three MSS, and lines 12–14 of the Preface only in *eVāyu*; yet it is not credible that they were fabricated, and they might easily have been regarded as valueless in the other MSS, for the former contradicts the alleged prophetic standpoint, and the latter merely name sundry and some unknown dynasties. Such rare passages appear to be relics of genuine tradition; and it is possible that lines 30, 31 of the Bārhadrathas found only in *jMatsya*, and line 28 of the Andhras found only in *eVāyu*, may be genuine. Other peculiar verses will be found in the notes³.

Formation of this Text.

32. The Bhavisya account having been the common source of the Matsya, Vāyu, and Brahmāṇḍa versions, the various readings are often equivalent or not materially different, so that real divergencies are far fewer than the places where the readings vary. The text now offered has been prepared according to the printed editions and the MSS collated. The Matsya and Vāyu versions are of far greater value than the Brahmāṇḍa, because they have been printed at Calcutta and in the Ānandāśrama series from a number of MSS, and I have collated besides 13 MSS of the Matsya and 11 of the Vāyu; whereas of the Brahmāṇḍa only the Veṅkaṭeśvara edition has been available⁴, and I have seen no MSS containing this account. Where variations occur I have endeavoured to choose the most weighty, it being remembered (1) that the Matsya gives us the oldest version, *eVāyu* the next, and all other copies of the Vāyu and the Brahmāṇḍa the third recension; and (2) that the Matsya is at times a somewhat crude Sanskritization of the old Prakrit ślokas, and the later versions may be more accurate. Their general agreement must be understood, but variations and omissions are always noticed, so that where no notes are given, the copies all agree.

33. The Viṣṇu and Bhāgavata cannot elucidate that common version except in the occasional passages where they adhere to it; and there they have been used to frame the text. Otherwise they can only help towards determining the correct names of the kings and the duration of the dynasties, and are so utilized in the notes. The Bhāgavata is also useful in determining the order of the kings, because, while the single lines devoted to individual kings might be and have been displaced at times in the Matsya, Vāyu, and Brahmāṇḍa, its versified lists preclude the

¹ P. 29, l. 10. He is also mentioned in the *Gārgīsamhitā* according to Max Müller in 'India: what can it teach us?' (ed. 1883) p. 298; but the passage is spurious, see JRAS, 1912, pp. 792–3.

² See p. 34, note¹⁹.

³ As p. 40, l. 13; p. 42, note⁸.

⁴ See 'List of Authorities, Brahmāṇḍa Purāṇa.'

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shifting of names in a verse, and the disarrangement of lines would produce manifest disarrangement of groups of kings. Besides the Calcutta edition of the Viṣṇu and the Gaṇpat edition of the Bhāgavata, I have collated 10 MSS of the former and 18 of the latter, and also the French edition of the Bhāgavata so far as its Sanskrit text goes.

34. The Garuda is of use only for the names of the kings in the three earliest dynasties, and I have been able to collate only the Calcutta edition and two MSS. The Veṅkaṭeśvara edition of the Bhaviṣya is of no value as already explained.

35. As regards variations in words, these when small, such as errors in sandhi¹, or optional ways of writing², or obvious clerical mistakes³, or mere trivial differences⁴, are generally disregarded or corrected unless there is something noteworthy in them⁵, for many of the MSS are carelessly written and abound in such blemishes; yet the notes will show that I have erred probably rather on the side of inclusion than of exclusion. Various letters are often written so much alike in the MSS as to be easily confused, such as *b* and *v*, *p* and *y*, *c* and *v*, *n* and *l*, *n* and *r*, subscript *r* and *u*, and the MSS often contain superfluous letters written by mistake and not cancelled. These flaws, when obviously purely clerical, have been disregarded in some cases, but otherwise, and especially where these particulars may prove significant in the matter of Prakritisms and scripts, have been cited in the notes as they stand, the superfluous letters being enclosed in square brackets. *B* and *v* when not distinguished in the MSS have been generally transcribed as they should be correctly, unless the actual letter seemed worthy of notice. Since the account is only a Sanskritized version of Prakrit ślokas, Prakrit forms have been admitted into the text if they are supported by the best authority, as more truly representing the original words especially in numerals. Variations of readings and corruptions of names have been arranged in the order of modification, so as to elucidate as far as possible the process of the changes, and when so placed, readings that are corrupt often prove to be highly instructive as regards both language and script⁶.

36. Though I am not an advocate of the use of Roman characters in lieu of Devanāgarī, yet, as this work is intended for the use of all interested in Indian archaeology whether Sanskrit scholars or not, practical usefulness should be the chief consideration in this presentation of the Purānic accounts of the dynasties of the Kali age. Hence the Roman character has been used throughout, because it

¹ E.g., in p. 60, note⁶⁹ *dīvā* have *śatāt* *śatam* actually.

² As where conjunct nasals are written for convenience as *anusvāra*, or where consonants conjoined with *r* are optionally doubled.

³ Thus the Calc. edition of the Vāyu has *Snečha* sometimes instead of *Mlečha* by an obvious printer's error: see p. 47, note⁷⁶.

⁴ As the insertion or omission of final *anusvāra* or *visarga* through mere carelessness.

⁵ To have noticed such minutiae would have swollen the notes beyond all reason and usefulness.

⁶ E.g. p. 39, note⁴⁵; p. 40, note⁶⁹; p. 47, note⁷²; p. 19, note¹⁴.

offers several advantages over Devanāgarī, namely, (1) words can be separated which would be all run together when written properly in Devanāgarī; (2) compound words and words that have fused together by sandhi can be divided by hyphens and so displayed distinctly; and (3) by so treating words capitals can be introduced for names, and names can be exhibited unmistakably, even when initial vowels have been modified by sandhi. The system of transliteration is that adopted by the Royal Asiatic Society and most other Oriental Societies. Where vowels are blended by sandhi, the resultant vowel has been marked with a circumflex, except *ai* and *au* where a circumflex is inconvenient and hardly necessary. Changes in sandhi, which are required by the variant readings, are treated as necessarily consequential and are not mentioned. It has been necessary to introduce the double hyphen (used in transliterating inscriptions and MSS) in order to distinguish separate words that have become fused by sandhi¹, and I trust this sign may be pardoned here, especially as this Purānic account is not literature but only patch-work Sanskritization.

Interpretation of the Account.

37. In interpreting the account the fact must be borne in mind that it was written in Prakrit originally, and this will throw light on many points, especially the variations in names and the meaning of numbers. It will explain how corruptions in names have sometimes occurred², it will help to elucidate doubtful passages³, and will be the best guide in solving difficulties in readings which appear corrupt⁴. The best course in such cases is to convert the different readings into literary Prakrit, write the Prakrit forms in the various old scripts, compare them, and see whether one can divine what was probably the original Prakrit statement. These remarks apply especially to the Matsya, Vāyu, and Brahmānda versions.

38. There is often great variation in names. In some cases the correct form can be selected by reference to other books or to inscriptions, but where there is no such agreement I have not ventured to emend the Purānic forms from other sources, because it is my duty simply to edit the text and not to attempt to make it square with our present scanty knowledge of ancient Indian history—which is a separate matter. In such cases I have confined myself to estimating what form of the name is best attested by the MSS, and often the only feasible course is to adopt the most central form from which the other forms may be considered

¹ Chiefly where names have fused with other words by single or double sandhi, as *bharisyādayanas* (p. 7, l. 23; p. 82) and *bharitāsoka* (p. 27, l. 2; p. 28, l. 4 in *eVā*); these are printed as *bharisy-Ödayanas* and *bharit-Ásoka* in order to bring out the name clearly. It could hardly be dispensed with in such cases of double sandhi as *Tavandītau*

and *dhāvyānyāh* (see p. 82); and as no line could well be drawn regarding its use, the simplest course was to adopt it throughout, except in the Appendixes and Introduction.

² E.g. p. 40, note⁶⁹; p. 41, note⁷¹.

³ E.g. p. 52, notes^{37, 38, 42}.

⁴ P. 59, line 11 is an excellent crux for such solution.

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to diverge¹; but this is a measure more of convenience than of accuracy, because it happens sometimes that the correct form is what would appear to be an aberrant form²; and in such cases what is, or would seem to be, the correct form is suggested sometimes in the notes³.

39. The numbers present much difficulty. Those that occur oftenest are *viṁśati* and *triṁśati*, and their abbreviated forms *viṁśat* and *triṁśat*, *viṁśa* and *triṁśa*⁴; and the difficulty arises because *tr* and *v*, if written carelessly or if partially frayed, are hardly distinguishable in the later script⁵, and *t* and *v* in the Prakrit forms of these words might have been confused from the first in Kharoṣṭhī. Hence in many cases either may be read as other data may indicate, irrespective of the weight of the MSS.

40. Various groups of misreadings will appear on an examination of the notes, and the most important may be mentioned here. First, *abda*, if the loop of the *b* be carelessly written so as to touch the top bar (as I have found it sometimes), may easily be misread as *aṣṭa*, and there can be no doubt that *abda* and *aṣṭa* have often been confused. Thus, where most MSS read *aṣṭapañcāśataṁ cābdan*⁶, one has *‘cābdā*, two *‘cāṣṭān*, and one *‘cāṣṭā*; and here *aṣṭa* is plainly a corruption of *abda* because it is impossible after *aṣṭapañcāśataṁ*. Again, one set of readings is *so smā daśa*, *so ‘smād daśa* and *tasmād daśa*, and another set is *aṣṭān daśa*, *aṣṭādaśa* and *so ‘stādaśa*⁷: the latter suggest the reading *abdān daśa*, which (with the frequent use of *anusvāra* for nasals) would be often written *abdān̄ daśa* and might be misread as *aṣṭān̄daśa* and so pass to *aṣṭādaśa*: thus *abdān daśa* would reconcile all the readings as regards the number and would seem to have been the original reading. The same confusion occurs in other places⁸. This liability of *abda* and *aṣṭa* to be confused may harmonize other passages where the numbers 10 and 18 are in conflict. Moreover, *abda*, if the initial *a* is elided by Sanskrit or Prakrit sandhi, becomes *bda*; and *bda* may be mistaken for *dva* (= *dva*)⁹; hence *dvā* and *dva* become a third alternative, and this possibility may harmonize other passages¹⁰. Secondly, *saṁā* and *sapta* have been confused sometimes, for it is not always easy to distinguish *m* and *pt* where written carelessly in the more modern scripts, as I have found. Thus two readings occur *saptāśitim* and *saṁāśitim*¹¹, and either might be derived from the other¹².

¹ See p. 39, note⁴⁵ for an instance.

² E.g. *Vindusāra*, whose name is given correctly only by the *Viṣṇu* (p. 28, notes^{23, 24}).

³ As in p. 6, note²⁹; p. 42, note⁵².

⁴ In *nMt* *ṣadviṁśati* looks like *sadgiṁśati* generally, and *sattriṁśati* like *sadiṁśati*.

⁵ For a clear instance see p. 57, note⁴.

⁶ P. 15, l. 17, and notes.

⁷ P. 39, l. 5, and notes.

⁸ See p. 19, note⁴⁶; p. 30, note⁴⁶; p. 43, note⁵³; p. 47, note⁷⁷; p. 60, notes^{70, 80};

p. 61, note¹; p. 62, note⁵⁵. For the reverse cf. perhaps p. 29, note²¹.

⁹ I have not seldom found *bd*, *db*, and *dbh* inverted in the MSS, and *b* is generally written as *v*. See p. 22, note⁴³.

¹⁰ Cf. probably p. 40, l. 13.

¹¹ That is, *saṁāḥ aṣṭīm* by double, or Prakrit, sandhi: p. 47, note⁵⁴.

¹² See also p. 29, note⁴⁴; p. 31, note¹²; p. 40, notes^{54, 55}.

INTRODUCTION

41. Misreadings could easily affect other numerals. Thus, *catvārimśa-t* occurs at times where it may be erroneous¹, and in such cases it might easily be a mistaken Sanskritization of Prakrit *cattāri sa* (or perhaps *ca*), for *cattāri* is both nomin. and accus., and is of all three genders². Again *daśa* and *śata* are sometimes confused³, and, since *daśa* appears in Prakrit as *daśa* and *dasa*, and *śat* as *śada* and *sada*⁴, either word might easily be altered to the other, since metathesis occurs in the MSS⁵. Again the final *ti* of numerals, especially *saptati*, may be a misreading of *vi* which may in Prakrit represent '*ni*'⁶ or '*vai*'⁷ (Pali *ve*), for *v* and *t* might easily be confused in Kharoṣṭhī, so that *saptati* should probably be *sapta vai* in some cases⁸. In short in dealing with all numerals, it must be remembered that they were Prakrit originally, and their Prakrit forms are of primary importance.

42. The combination of numerals is important. They are used in two ways, *first*, in correct Sanskrit compounds, such as *caturviṁśati*, 24; *asṭatriṁśac-chatam*, 138; *saptatrimśac-chatam*, 137⁹; and *secondly*, strung together in separate words. The latter construction alone requires notice, because it often follows what seems to me to have been a Prakrit arrangement and, if so, should be interpreted according to Prakrit usage. Thus, in Prakrit 'hundred' preceded by 'three' means 'three hundred', but followed by 'three' means apparently 'hundred (and) three'. The Prakrit numerals were Sanskritized as they stood, and were then declined regularly, so that 'three' appears as *trīṇi*, and 'hundred' seems to appear similarly in the plural as *śatāni*. If this view be right, *trīṇi* *śatāni* mean 'three hundred', but *śatāni* *trīṇi* 'hundred and three'. This conclusion may be tested by some cases, for it is very important if it is right.

43. The most important passage for this purpose is the statement that 18 Śakas would reign *śatāni trīṇi* *asṭim ca* years¹⁰. This expression is ordinarily read as correct Sanskrit to mean 380, but there are cogent grounds to show that these words cannot have that meaning. These Śakas are, in Dr. Fleet's opinion, Nahapāna and his successors, whose kingdom began with (or about) the Śaka era, A.D. 78; and if these words mean 380, the conclusion could be and has been drawn that this Purāṇic notice was written after they had reigned 380 years, that is, about the year A.D. 458¹¹. Now this conclusion involves this consequence, that the account brings the notice of the Śakas down to A.D. 458 and yet wholly ignores the great Gupta

¹ See p. 14, l. 10; p. 21, ll. 3, 6; p. 22, l. 13; &c.

² Pischel's Prakrit Grammar, § 439.

³ See p. 30, note⁴⁶; p. 33, note⁶⁰.

⁴ Pischel, *op. cit.*, §§ 442, 448.

⁵ See p. 7, note⁶³; p. 32, note²²; p. 39, note⁴⁵; p. 45, note¹¹; p. 49, note²⁶; also *nṛpah* and *punah* are confused through their Pkt forms *napa* and *pana*, see p. 11, note⁶¹, and p. 45, note⁴.

⁶ Pischel, *op. cit.*, § 145.

⁷ *Sapta vi* actually occurs for *sapta vai*,

p. 53, note⁴. Similarly in names a final *vi* has been treated as a particle and the name curtailed, cf. p. 40, note⁶⁹, p. 42, note⁶⁸ and p. 43, note²⁴.

⁸ *E.g.* p. 28, l. 7.

⁹ P. 19, l. 10; p. 28, l. 9; p. 30, l. 15.

¹⁰ *Various Local Dynasties*, p. 46, l. 9. The number of Śaka kings is given also as 10, or 16 (see p. 45, l. 3), which seem more probable.

¹¹ JRAS, 1912, p. 1047.

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empire which was paramount in North India after A.D. 340 and was still flourishing in 458¹. This is incredible, because the Gupta kings were orthodox Hindus, guided by brahman advisers, and skilled in Sanskrit²; and this Purānic account, which was brahmanical, would unquestionably, if not closed till 458, have extolled their fame. The argument *ex silentio* is incontestable here. The fact then that the account knows nothing of events most congenial to brahmanism later than 330 shows that the rendering '380' leads to impossible results: indeed no date later than about A.D. 330 is possible. These words *śatāni trīny asīlin ca* occur in the Matsya as well as in the Vāyu and Brahmandā, and the Matsya account is that which was compiled in the Bhavisya about or soon after the middle of the 3rd century A.D. If we read these words as '380' with reference to that time, they take us back to about 130 or 120 B.C. as the beginning of these Śakas—a result that no one will accept. From both these alternative interpretations therefore it appears that the rendering of these words as '380' stultifies them.

44. We may now try reading these words as 'hundred, three, and eighty', 183. Applying them to Nahapāna and his successors and reckoning from A.D. 78 as before, we obtain the year A.D. 260-1 as the date of this notice of the Śakas, and this agrees entirely with the conclusion, reached above on other grounds (§ 21) that the account was first compiled about or soon after the middle of the 3rd century. This rendering '183' therefore brings all the particulars into an agreement which is strong evidence that it is the true meaning; and it further gives something like a precise date for the first compilation of the account in the Bhavisya as preserved in the Matsya, namely, A.D. 260-1. This statement, that the Śakas had reigned 183 years in A.D. 260, does not imply that they had come to an end then, but simply that the account being compiled then could say nothing about the future. So far as the account is concerned, they might have reigned, and in fact did reign, long afterwards, for there are coin-dates for them down to the year (311). Such coin dates refer to a time after the account was compiled, and are in no conflict with the rendering '183'. This date A.D. 260-1 is a lower limit, for, if the Śakas formed a kingdom before their era was established, the reckoning would start from before A.D. 78, and the 183 years would have expired some little time before A.D. 260.

45. This conclusion is corroborated by the notice of the Hūnas or Maunas along with the Śakas. They are said to have reigned; eleven for *śatāni trīni* years³. It is not known when their rule began, so that exact calculations cannot be made for them; but, if these words be read as '300', difficulties occur precisely similar to those discussed with regard to the Śakas and show that that meaning cannot be right. Read as meaning '103' however the statement may be true; Hūnas or Maunas may have formed some small kingdom for 103 years on the frontiers of

¹ V. Smith, *Early History of India*, 2nd ed., pp. 289-90.

² *Id.*, pp. 282, 287.

³ P. 47, l. 14. Their number is also given less probably as 18 or 19 (cf. p. 46, l. 5).

India in A.D. 260. The corresponding line relating to the Tuṣāras is certainly corrupt, and their period should probably be 105 or 107 years¹, which would be possible in A.D. 260.

46. All the statements regarding the 'Various Local Dynasties' in pp. 45-47 must be read with reference to the date of the first compilation which is preserved in the Matsya. When the account was revised and brought up to date in the Bhavisya at the Gupta era in the version found now in the Vāyu and Brahmānda, the periods assigned to the Śaka and other mleccha dynasties should have been revised for the further period of 60 or 70 years, but that was not done, for the periods are the same in the two versions. The brahmans, who revised the account at that time, merely revised the language and not the statements. That was natural, for revision of the statements required fresh and precise calculations, for which they may have had few data and certainly had little inclination, as the dynasties were mleccha or sūdra. All they did was to extend the account by adding the fresh matter contained in p. 48, l. 16 to p. 55, l. 17; yet in that they do appear to have included further particulars about the Śakas on p. 49, for there can be little doubt that Nahapāna's successors are alluded to in 4², though the context is vague.

47. This examination of the circumstances thus leads to the conclusion that the numerals discussed here cannot be read as correct Sanskrit, and that read in the way now suggested they accord with the circumstances and also apparently with Prakrit usage. Hence I would submit that they must be interpreted in that way. This construction simplifies numerical statements remarkably and reduces to reasonable and probable totals figures that seem at first wild and extravagant. At the same time one must hesitate to assert that numerical statements must always be so read, for it certainly seems that the period assigned to the Andhras by the Matsya is 460 rather than 164 years³.

Conclusion.

48. The foregoing results and inferences may be summarized thus. The Bhavisya was the first Purāna to give an account of the dynasties of the Kali age, and the Matsya, Vāyu, and Brahmānda got their accounts from it (§§ 7, 8), though

¹ P. 47, l. 11 with p. 45, l. 4. *Sahasrāni* is sometimes a corruption of *sa* (or *tu*) *varsāni*, see p. 25, note¹⁶; p. 46, note³⁸.

² This would be natural, if they fostered brahmanism and Sanskrit learning during the 3rd century (V. Smith, *History*, p. 287); though they are treated so curiously in the earlier part, before they favoured Hinduism.

³ It says there were 19 Andhra kings, and I may offer a tentative suggestion. The Andhra who overthrew the Kānvāyanas

was not Simuka as these Purānic accounts say, but probably one of the kings, nos. 12-14 (V. Smith, *History*, p. 194). Possibly then the Matsya account may refer only to him and his successors, and they may have been 19: but the period if read as 164 years would be too short for them. Otherwise its reading *ekonavimśatir* should probably be *ekcnatrimśatir*, which is quite possible, see § 39.

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they no doubt, and many of the Purāṇas certainly, existed before the Bhavisya (§ 28, note). Metrical accounts of the dynasties, that reigned in North India after the great battle between the Pāṇḍavas and Kauravas, grew up gradually, composed in ślokas in a literary Prakrit and recited by bards and minstrels (§§ 15-17); and, after writing was introduced into India about seven centuries B.C., there could have been no lack of materials from which those accounts could have been composed and even written down (§ 17). Such accounts were composed in or near Magadha more particularly, which was one of the chief centres of political life and thought during those times (§ 13) and was famous for its bards and minstrels (§ 17); and the Prakrit in which they were expressed was no doubt a literary Māgadhi or Pali (§ 17).

49. The Bhavisya professed to treat of future events, subsequent to that battle which practically ushered in the Kali age (§ 14), and should therefore supply an account of the dynasties of that age, because royal vāṁśas were one of the prescribed topics of the Purāṇas (§ 28); and, as the Purāṇas professed to have been composed by Vyāsa, it took the same standpoint. Hence it appropriated the Prakrit metrical accounts, converted the Prakrit ślokas into Sanskrit ślokas, and altered them to the form of a prophecy uttered by Vyāsa (§§ 28, 29, Appx I); and this re-shaping was carried through generally yet not completely (§ 12). Some compilation seems to have been made, of the Andhras at least, in the reign of the Andhra king Yajñāśrī about the end of the second century A.D. (§ 21, note)¹; but the first definite compilation is that which brought the 'history' down from the time of the battle to a little later than the end of the Andhras², together with the final portion³, and was incorporated in the Bhavisya about or soon after the middle of the third century (§§ 19, 21, 24); and there are reasons for fixing its date as not later than A.D. 260-1 (§ 44). That account was apparently written in Kharosthī and composed in Northern India (§ 27). The Matsya borrowed it from the Bhavisya, probably during the last quarter of the third century (§ 23), and so has preserved what the Bhavisya contained then.

50. The Bhavisya account was revised about the years 315-320 and brought up to date by the insertion of the later dynastic matter⁴ and much addition to the 'Evils of the Kali Age'⁵: it was still in Kharosthī, and was certainly written down then (§§ 23, 27). That version was borrowed by the Vāyu then, but exists now only in one MS., eVāyu (§ 23). The language of the account in the Bhavisya was revised again about the years 325-330, and that version was adopted by the Vāyu, and soon afterwards by the Brahmānda⁶, and now constitutes their general versions (§ 23). They have thus preserved what the Bhavisya contained at that time.

¹ It is possible that the use of the present tense for the three ancient Paurava, Aikṣvāku and Bāhradratha kings (§ 11) may have something genuine in it.

² P. 1 to l. 15 on p. 48.

³ Pp. 55-63: see § 25.

⁴ P. 48, l. 16 to p. 55.

⁵ Pp. 55, 56.

⁶ But the Brahmānda may have copied from the Vāyu (§ 23, note).

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51. The Viṣṇu next utilized the account, perhaps before the end of the fourth century, and condensed it all in Sanskrit prose except the concluding portion (§ 27). The Bhāgavata also drew its materials from the same sources, from the Brahmanḍa and more particularly the Viṣṇu; it retained some of the old ślokas, but in the main condensed the matter into new Sanskrit ślokas; and it probably belongs to the 8th or even 9th century (§ 27). The Garuḍa utilized the same materials for the three great early dynasties only, and has merely a bald list of the kings in new Sanskrit ślokas; but its date is uncertain (Appx I, II).

52. Since those times a quiet process of small emendations in details has been at work in these Purāṇas; but the Bhavisya, the source of them all, has been unscrupulously tampered with in order to keep its prophecies up to date, and the text now presented in the Veṅkaṭeśvara edition shows all the ancient matter utterly corrupted, but the prophecies brought boldly down to the nineteenth century.

53. The sixty-three MSS of these Purāṇas that have been collated have yielded a great quantity of different readings, and no pains have been spared to state and arrange them correctly, so that I trust the notes will be found free from errors. The Index comprises all names and forms of names mentioned in the text, notes, translation, appendixes, and introduction, except such peculiar forms as are obviously erroneous or occur in single MSS of no particular trustworthiness.

54. In conclusion I have to tender my thanks to Dr. J. F. Fleet. He had long thought that a critical edition of the Purāṇa texts of these dynasties was greatly needed, and it was at his desire that I undertook this work, which has proved full of interest. He has done me the kindness to read most of this Introduction, and to offer me some criticisms and suggestions, which have been of great help and have also opened up some new questions that I have now endeavoured to elucidate; and he has supplied the valuable references to various inscriptions which mention certain kings named in these dynastic lists.

F. E. PARGITER.

OXFORD, May 15, 1913.

LIST OF AUTHORITIES

Editions and Manuscripts collated.

BHĀGAVATA PURĀNA.

BBh. The edition published in part by Burnouf and continued afterwards. Skandha ix is in Skt, but sk xii only in translation. It differs very little from *GBh.*
GBh. The edition published by the Ganpat Krishnaji Press, Bombay, 1889. Has a commentary, and some variant readings rarely.

MSS in the Bodleian Library.

aBh. Wilson 22; Auf. Cat. no. 86. Dated 1711. In Bengali characters; fairly well written; contains sk x-xii only.
bBh. Wilson 121-3; Auf. Cat. nos. 79-81. Dated 1813-6. Sk xii contains only the last portion, the Evils of the Kali Age, &c.
cBh. Mill 133-6; Auf. Cat. nos. 82-5. Dated 1823. Writing moderately good; many clerical errors.
dBh. Fraser 2; Auf. Cat. nos. 809-10. Does not contain sk ix; sk xii is dated 1407. Genly accurate. A very valuable MS; it contains alterations by another and apptly later hand, which are not always sound.
eBh. Walker 215-6; Auf. Cat. nos. 811-2. Dated 1794. Is close to *GBh* and fairly correct; writing poor.
fBh. Skt MS c. 54; W and K. Cat. no. 1180. Dated 1642. A very valuable MS in Sāradā script. Writing good and almost free from mistakes.

MSS in the India Office Library.

gBh. No. 3206, E 3461. Date about 1650. Fairly good.
hBh. Nos. 2759-60, E 3463-4. Dated 1762-3. Contains sk v-xii; writing poor but fairly correct, except for many small clerical errors.
jBh. No. 976, E 3466. Modern. Contains sk viii-xii; well written and fairly correct.
kBh. Nos. 654 and 656, E 3470 and 3472. Modern. Carelessly written.
lBh. Nos. 1838-9, E 3474-5. Modern. Well written, with few clerical errors; is close to *GBh.*
mBh. Nos. 2502 and 2506, E 3489 and 3493. Dated 1779-81. Fairly good.

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*n*Bh. Nos. 2756-7, E 3495-6. Dated 1780-1. Fairly well written, with few clerical errors.

*p*Bh. Nos. 2437 and 2439, E 3503 and 3505. Date, 18th cent. Fairly good.

*q*Bh. Jones MS; W 3a, T 32. Date, beginning of 17th cent. Fairly good.

*r*Bh. Jones MS; W 3b, T 33. Date, end of 18th cent. In Bengali characters; fairly good.

*s*Bh. Jones MS; W 3c, T 34. Date, 18th cent. Written on palm leaves; fairly good: does not contain sk ix.

*t*Bh. Tagore MS; no. 106; Auf. list no. 14. Date, about 1780. In Bengali characters on palm leaves.

There are two other MSS in the Bodleian—one, Wilson 117; Auf. Cat. no. 87, which contains sk x and not xii as stated in the Cat., and so has nothing about these dynasties: the other, Mill 145; Auf. Cat. no. 88, written on an extremely long narrow roll. There are also two similar MSS in the British Museum, Add. 16624 and 26419. These three are mere bijou MSS, written in minute characters and decorated with coloured pictures and designs.

BHAVISYĀ PURĀNA.

Edition published by the Śrī-Venkatesvara Press, Bombay. The Pratisarga-parvan deals with the dynasties of the Kali age, but the account is not genuine, see Introdn. §§ 6, 9, 28, and ZDMG, lvii, 276.

I have examined the following MSS, but none of them contain anything about these dynasties:—

in the India Office Library, two, no. 1314, E 3447, and no. 1429, E 3448;

in the Bodleian Library, three, Auf. Cat. nos. 75 (Wilson 103), 76 (Wilson 126), and 77 (Wilson 124);

in the Royal Asiatic Society, MS Tod 2;

in the Nepal State Library, one MS sent to Oxford with other selected MSS.

I have also made inquiries about MSS elsewhere, but have not found any in which this dynastic matter can be deemed genuine. The Sanskrit College, Calcutta, has a MS, no. 106, from which two extracts were sent me; it describes the founding of Calcutta. Queen's College, Benares, has a MS but it does not contain this dynastic matter, as Prof. Venis informs me. He sent me an extract from a MS belonging to the College Librarian, Pandit Vindhyaśvarīprasād Dvivedī, but it deals with later events and especially with the Mohammedans.

BRAHMĀNDA PURĀNA.

Bd. The edition published by the Śrī-Venkatesvara Press, Bombay. It professes to be based on several MSS, yet gives variant readings only rarely, and leaves on my mind the impression that it has been silently emended at times; cf. p. 25, note ²⁴; p. 26, note ⁴²; p. 34, note ⁵; p. 51, note ¹⁰.

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I have also examined the following MSS, but they contain nothing about these dynasties :—

in the India Office Library, two, Burnell MS no. 458, and Tagore MS no. 10 (Auf. list, no. 11);

in the Bodleian Library, three, Auf. Cat. nos. 72 (Mill 51), 73 (Wilson 105), and 74 (Walker 130).

GARUDA PURĀNA.

CGr. The edition published by Jīvānanda Vidyāsāgar, Calcutta, 1890. It contains no notes of variant readings.

MSS in the India Office Library.

*a*Gr. No. 1199 *c*, E 3353. Dated 1727? Far from correct. Account begins, fol. 114^a, l. 1.

*b*Gr. No. 2560, E 3355. Modern. Very incorrect. Account begins, fol. 103^a.

*c*Gr. No. 1199 *a*, E 3354. Dated 1800. Badly written. Account begins, fol. 127^a, l. 2.

The Bodleian Library has one, Skt MS *c.* 50; but it contains nothing about these dynasties.

MATSYA PURĀNA.

AMt. The Ānandāśrama (Poona) edition, 1907. It is based on 6 copies, the Veṅkaṭeśvara (Bombay) edition (marked *क* and cited here as *VMt*), the Gondhalekar (Poona) edition (marked *ख* and cited here as *GMt*), and 4 MSS marked *ग*, *घ*, *ङ* and *च*, and cited here as *a¹*, *a²*, *a³*, and *a⁴* respectively.

CMt. The Calcutta edition by Jīvānanda Vidyāsāgar, 1876.

GMt. The Gondhalekar edition; see *AMt*.

VMt. The Veṅkaṭeśvara edition; see *AMt*.

*a*Mt. See *AMt*.

MSS in the Bodleian Library.

*b*Mt. Wilson 21; Auf. Cat. no. 95. Dated 1729. Well written, fairly free from clerical mistakes, but errs widely in names and has corrupt readings, especially near the end. Has marginal notes of different readings by one or two other hands; these form no part of the text and are not noticed here. Where it varies from the general Mt text, it often agrees with the *Vā* and *Bd*.

*c*Mt. Fraser 1; Auf. Cat. nos. 813-4. Date, 17th cent. apptly. Fairly well written and genly correct. Where it varies from *AMt* it agrees often with *AVā*. Paurava kings, vol. i, fol. 113^a, verse 55; the rest, vol. ii, fol. 575^b, l. 1.

MSS in the India Office Library.

*d*Mt. No. 1918, E 3548. Dated 1525. Good, but with not a few inaccuracies. Where it differs from *AMt*, it agrees often with *AVā*. Paurava kings, fol. 63^a, l. 8; other dynasties, fol. 307^a, l. 2.

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eMt. No. 2032, E 3549. Dated 1767. Writing poor and full of clerical mistakes: agrees genly with cMt and sometimes corruptly. Paurava kings, fol. 67^b, l. 13; other dynasties, fol. 321^b, l. 8.

fMt. No. 1080, E 3550. Dated 1795. Fairly well written; many small clerical mistakes (as *s* for *ś* often) and a very few corrections. Paurava kings, fol. 62^a, l. 13; other dynasties, fol. 327^b, last line.

gMt. Nos. 406-7, E 3551-2. Modern. Much like fMt. Paurava kings, vol. i, fol. 79^a; other dynasties, vol. ii, fol. 437^b.

hMt. No. 2831, E 3553. Modern. Contains only the first part of the Mt. Fairly well written; some special readings. Only Paurava kings, fol. 166^b, l. 9.

jMt. No. 3347, Jackson Collection. Modern. Fairly well written; apptly copied carefully from a damaged MS and so has small blanks: many small errors. Valuable as it has several special readings, which are apptly ancient. Paurava kings, fol. 62^b, l. 6; other dynasties, fol. 330^a, l. 9.

MSS in the Dekhan College, Poona (collated for me by a pandit through the kindness of the Professor of Sanskrit at the College).

kMt. Skt MS no. 28 of 1871-2. Much like ceMt.

lMt. Skt MS no. 164 of 1887-91.

mMt. Skt MS no. 340 of Viśrama (first collection).

MSS in the British Museum.

nMt. Add. 14348. Date, 18th cent. Fairly well written; fairly accurate, though with some carelessness: resembles cMt. Paurava kings, fol. 98^b; other dynasties, fol. 508^a.

pMt. Add. 26414. Date, 18th cent. Fairly well written and genly correct; closely like AMt. Contains only the Preface and Pauravas; begins fol. 42^b.

VĀYU PURĀNA.

AVā. The Ānandāśrama (Poona) edition, 1905. It is based on five copies, the Calcutta edition (marked क; see CVā below), and 4 MSS marked ख, ग, घ, and ङ and cited here as *a¹*, *a²*, *a³*, and *a⁴* respectively.

CVā. The Bibliotheca Indica edition, Calcutta. It is based on 6 MSS, but only rarely notes variant readings.

aVā. See AVā.

MSS in the Bodleian Library.

bVā. Wilson 120; Auf. Cat. no. 104. Date, early 19th cent. Fairly well written, but with a good many mistakes and not a few repetitions. Account begins, fol. 237^a, l. 4.

cVā. Wilson 355; Auf. Cat. no. 103. Date 15th cent. Unfortunately contains nothing about these dynasties.

MSS in the India Office Library.

dVā. Jones MS; W 6^a, T 37. Date, end of 18th cent. Valuable, because apptly copied from one MS and corrected by another: yet not accurate. Account begins, vol. ii, fol. 386^a, l. 9.

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*e*Vā. Jones MS; W 6b, T 38. Not dated. Writing fairly good, but diction rather illiterate. Very valuable, because it has readings different from the printed editions, and some verses not contained therein; and where it differs therefrom, it often agrees with the Mt (see Introdn. § 22). Unfortunately it has a lacuna at the beginning. Account begins, fol. 198^a, l. 11.

*f*Vā. No. 1869, E 3587. Date, about 1600. Fairly well written, but many small errors. It has a large lacuna at the beginning, and commences in fol. 358^b, l. 5 with l. 23 of the Aikṣvākus.

*g*Vā. No. 2103, E 3589. Dated 1483. Fairly well written. Account begins, fol. 311^b, l. 10.

*h*Vā. No. 1310, E 3590. Modern. Full of mistakes, especially at the beginning; agrees closely with *b*Vā even in the errors.

*j*Vā. No. 264, E 3591. Date, about 1800. Badly written, full of mistakes and gaps; has a lacuna at the beginning and commences only with l. 23 of the Aikṣvākus in fol. 347^a, l. 7.

MSS in the Dekhan College, Poona (collated for me by a pandit through the kindness of the Professor of Sanskrit at the College).

*k*Vā. Skt MS no. 8 of 1874-5. Has lost all the account after l. 17 on p. 48.

*l*Vā. Skt MS no. 110 of 1881-2.

MS in the Royal Asiatic Society.

*m*Vā. Tod 14. Writing poor, with many small mistakes; much like *f*Vā.

VIŚNU PURĀNA.

CVs. The edition by Jīvānanda Vidyāsāgar, Calcutta, 1882. Has a commentary, but no notes of variant readings.

MSS in the Bodleian Library.

aVs. Wilson 26; Auf. Cat. no. 112. Date, 18th cent. Beautifully written in Bengali characters. Account begins, fol. 102^a.

bVs. Wilson 108; Auf. Cat. no. 109. Dated 1703. Fairly well written and fairly correct. Much like *aVs.*

cVs. Wilson 107; Auf. Cat. no. 110. Dated 1740. Writing good but careless: close to *CVs.*

dVs. Wilson 130; Auf. Cat. no. 111. Date, late 18th cent. Well written and fairly correct close to *CVs.*

MSS in the India Office Library.

eVs. No. 420, E 3606. Dated 1770. Writing poor, with not a few mistakes.

fVs. No. 1380, E 3607. Modern. Fairly good.

gVs. No. 1695, E 3608. Modern. Well written and accurate.

hVs. Burnell MS no. 374. Fairly well written, with some variant readings.

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MSS in the Indian Institute, Oxford.

jVṣ. Malan MS; cat. no. 122. Date, 18th cent. Writing poor, with many small blunders and omissions, some of which have been corrected by a later hand in Bengali writing.

kVṣ. Cat. no. 121. Dated 1736 (?). Fairly well written and genly correct, but has strange mistakes at times, probably through defects of the MS copied: contains several interesting readings.

MS in the Royal Asiatic Society.

lVṣ. Whish MS no. 33. From South India; written on palm leaves in modern Grantha. Well and carefully written, but often shortens the connecting phrases in the first half, and omits the Bārhadrathas: agrees often with *hVṣ.* A valuable MS, which checks the readings of North Indian MSS. Account begins, fol. 166^a, l. 7.

ABBREVIATIONS.

* (prefixed) denotes a hypothetical word.	MBh. = Mahābhārata.
+ (prefixed) denotes a corrupt reading.	Pkt = Prakrit.
apptly = apparently.	prob = probable, probably.
crp = corrupt, corruptly.	Skt = Sanskrit.
genly = generally.	syll = syllable.

CORRIGENDA

p. xvii, line 8, for his read Vyāsa's

p. 48, line 14, for Kielhorn's Inscriptions of Northern India (Epig. Ind. v, Appendix) read Lüders' List of the Brāhmī Inscriptions (Epig. Ind. x, Appendix),

p. 50, line 17, for pp. read Lüders' List, of the Brāhmī Inscriptions, nos.

Pargiter: *Dynasties*

† Account of the Kali Age.

THE PURĀNA TEXT
OF THE
DYNASTIES OF THE KALI AGE

PREFACE

The Matsya and Vāyu Purānas introduce a preface into the middle of the account of the Paurava dynasty. Both bring the Paurava (or Aila) genealogy from the Pāndavas to Abhimanyu, Parīksit, and Janamejaya¹, and then describe Janamejaya's dispute with Vaiśampayana and the brahmans about his Vājasaneyaka doctrine². They then continue the genealogy to Adhisimakrsna, in whose reign was performed the twelve-year sacrifice during which these Purānas profess to have been recited³. At this point the rishis ask the Sūta for a full account of the Kali age⁴, and he proposes to give it in verses which are here treated as the Preface⁵. Then starting from Adhisimakrsna as the existing king, he carries on the dynasty to its close⁶. In order to simplify the arrangement, the prefatory portion is placed here first; and the separated parts of the Paurava genealogy are joined together in a continuous account and given next as the Paurava line. The story of Janamejaya's dispute⁷, the rishis' questions, and the Sūta's resumption of his account are omitted as superfluous⁸. The Preface therefore consists of—

Text—AMt 50, 72-76; AVā 99, 264-269.

All copies contain this preface, except that *k*MT omits lines 6-10; *k*MT misplaces 1. 11 after 1. 5; *e*Vā has lost the first $5\frac{1}{2}$ lines and it alone contains ll. 12-14; *g*Vā omits 1. 11; and *jm*Vā have nothing. All agree in the text except where noted, and where the Matsya and Vāyu are different, both versions are given, the Matsya on the left and the Vāyu on the right. The Brahmānda has lost the preface in a large lacuna. The Viṣṇu, Bhāgavata, and Garuda have no preface.

¹ AMt 50, 57; AVā 99, 249b-250a.

² AMt 50, 58-64; AVā 99, 250b-255.

³ AMt 50, 65-67; AVā 99, 256-259.

⁴ AMt 50, 68-71; AVā 99, 260-263.

⁵ AMt 50, 72-76; AVā 99, 264-269.

⁶ AMt 50, 77-89; AVā 99, 270-280a.

⁷ This is given in Appendix III as it shows some brahmanical tampering with the Vāyu.

⁸ See Introdn. § 14.

Sūta uvāca—

Yathā me¹ kīrtitam pūrvam² Vyāsen-ākliṣṭa³-karmaṇā
bhāvyam⁴ Kali-yugam⁵ cāiva tathā manvantarāṇi ca⁶
anāgatāṇi⁷ sarvāṇi bruvato me nibodhata
✓ata ūrdhvam⁸ pravakṣyāmi bhavisyā ye⁹ nṛpāś tathā¹⁰ २७८४२३ श्री वृषभा
Aid-Ēkṣvāk-v-anvaye¹¹ cāiva | Ailāṁś¹² cāiva tath-Ēkṣvākūn¹³
Paurave cānvyaye¹⁴ tathā | Saudyumāṁś¹⁵ cāiva pārthivān
yeṣu¹⁶ saṁsthāpyate¹⁷ kṣatram¹⁸ Aid-Ēkṣvāku¹⁹-kulam²⁰ śubham²¹
tān sarvān kīrtayiṣyāmi²² Bhaviṣye²³ kathitān²⁴ nṛpān²⁵ 7
tebhyo 'pare pi ye²⁶ cānye²⁷ utpatsyante nṛpāḥ punāḥ²⁸
kṣatrāḥ²⁹ pāraśavāḥ³⁰ sūdrāś tathānye ye³¹ vahiś-carāḥ³²
Andhrāḥ³³ Śakāḥ Pulindāś ca Cūlikā³⁴ Yavanāś tathā³⁵ 10

¹ Yath-aiva in jMt.² So Mt. Vā sarvāṁ.³ So Mt. Vā °ādbhuta.⁴ Bhāvam in eMt; kMt bhavet.⁵ Yuge in cejnMt.⁶ So Mt. Vā tu.⁷ Atr-āgatāṇi in lMt.⁸ Param in jMt.⁹ So Mt genly: bdMt bhaviṣy-ārthe; cejnMt bhāvino ye. Vā bhaviṣyanti. For this half line lMt reads bhaviṣyān kathitān (nṛpān omitted) as in 1. 7.¹⁰ Smṛtāḥ in fgjMt. Vā tu ye.¹¹ So a²a⁴bejnMt: CGVgpMt °k-ānvyaye: cMt Aūl-Ēk^o; jMt +Ain-Ēk^o; hMt +Aīṇāk^o; dMt +Ed-Ēk^o; nMt crp: a²kMt Aid-Ēkṣvāku-nṛpe: a²Mt Iksvūkōr anvaye: lMt +Ēkṣakasya. Aida = Aila.¹² Elāṁś in ghkVā.¹³ In gVā tath-Āik^o.¹⁴ But nMt v-ānvyaye; eMt cānyā[ta]ye. This is pleonastic because the Pauravas were Ailas, see JRAS, 1910, pp. 16, 20.¹⁵ This reading is better. The Saudyumnas were distinct from the Ailas and Aikṣvākus, being the descendants of Sudyumna, who was Manu's daughter Ilā when she gained man's form according to the fable; and they comprised the early kings of Gayā and the eastern region, Utkala and perhaps a country named Haritāśva or Vinatāśva in the west: see one version in Mt 12, 17-18; and another in Vā 85, 19, Bd iii, 60, 18-19, and Hariv. 10, 632.¹⁶ In hMt yehi (Pkt for yebhiḥ?).¹⁷ So Vā, ceMt: Mt genly saṁsthāsyate.¹⁸ So a²-Vā; Ca²dghklVā kṣetram, a frequent mistake for kṣatram. Mt genly tac za; cefyhjnMt tatra.¹⁹ So Mt genly; jMt Aīn-Ēk^o: hMt Aūl-Ēkṣvākān, eVā °kuṇi: dMt Ed-Ēk^o. Vā genly Aikṣvākāvān: lMt +Ēkṣakasya.²⁰ So Mt. Vā idam.²¹ Śrūtān in lMt; smṛtām in dMt.²² Kathayiṣyāmi in jMt.²³ But clMt bhaviṣyān; enMt °syā; jMt °syat: see Introdn. § 7.²⁴ So Mt. Vā paṭhitān; bVā paṭhito.²⁵ Nṛpa in bVā.²⁶ So Mt: nMt omits ye. Vā pare ca ye.²⁷ So Vā; eVā 'py anye. Mt genly tv anye hy; bcdghjnMt omit hy.²⁸ So Mt; eVā nṛpāś tāihā: Vā genly mahiṣitāḥ.²⁹ So Mt, Vā genly: cijnMt, eVā kṣatra-; a²kVā +kṣetraḥ; eMt +kṣatriyāḥ.³⁰ So Mt, Vā genly: fgpMt pāraśavāḥ, so mMt with pāraśāḥ also; bMt +pāraśāḥ; eVā +pāraśāḥ; eMt +pāraśāḥ; nMt +yāḥ-ravāḥ; lMt +pāśāvī.³¹ So Mt genly; jMt ca for ye: hMt tāhā ye 'nye. Vā tāhā ye ca; eVā tāhā cāiva.³² So Mt genly: Ca²a⁴bdm̄pMt mahiṣvarāḥ. Vā dvijātāyāḥ.³³ So Vā genly, chjlnpMt; fgMt Āndhrāḥ: dhVā, Mt often, Andhāḥ: kVā Adhryāḥ.³⁴ AOMt Cūlikā; eVā Cūl^o; bVā Vūl^o; hVā Vūm^o (or Vūt^o); dVā Vrūl^o: Vā genly Tūl^o; hMt Dhūl^o; jMt Mūl^o; bM̄pMt Cal^o; Mt Pulihāś; fgMt Valimkā; dMt Bālhikā:

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3

Kaivart-Ābhīra-Śabarā³⁶ ye cānye³⁷ Mleccha-sambhavāḥ³⁸
 Pauravā Vītihotrā vai Vaidisāḥ³⁹ pañca⁴⁰ Kosalāḥ
 Mekalāḥ Kośalāḥ Paundrā Gaunardāḥ Svasphrakāś ca ha⁴¹
 Sunidharmāḥ Śakā Nīpā yāś cānyā Mleccha-jātayah⁴²
 varṣ-āgrataḥ⁴³ pravakṣyāmi⁴⁴ nāmataś cāiva tān nṛpān⁴⁵.

15

Pauravas.

Text—AMt 50, 57, 65^a, 66, 78–89; AVā 99, 249^b, 250^a, 256^a–258^a, 271–280^a; Bd. nil.

Corresp. passages—CVs iv, 20, 12—21, 4; GBh ix, 22, 34–45^a; CGr i, 140, 40—141, 4.

The arrangement of this dynasty has been explained above (p. 1). In the first portion the Matsya and Vāyu differ, and their versions are both given, the former on the left and the latter on the right; otherwise they agree except where noted. The Brahmānda has lost the whole in a lacuna.

The Bhāgavata is somewhat full about the first seven kings, but combines the rest in a succinct list. The Viṣṇu agrees closely with it. The Garuḍa gives merely a list of names.

All copies of Mt give the whole except lines 5, 27; and besides eMt omits l. 28 (second half) to l. 30 (first half); fMt ll. 10 and 17 (second half) to 20 (first half); and ggMt l. 10. The Vā MSS are complete, except that eVā has lost ll. 1–6, 11 (first half) and 16 (second half) to 18 (first half): all copies, except eVā, omit

gVā omits this half line. Cūlikā appears to be the best form, see JRAS, 1912, p. 711.

see *Dynasties of the 3rd Century*, line 5, *infra*.

⁴² This line is only in eVā.

⁴³ So Vā genly, chjknMt. Mt genly paryāyataḥ. Other copies intermediate, eMt vaśāgrataḥ; dVā vaśāyataḥ; bVā varśāyata; hVā varyāyata. Varṣ-āgrataḥ occurs in this context, AVā 99, 261—

varṣ-āgrato 'pi prabṛūhi nāmataś cāiva tān nṛpān.

Varṣ-āgra occurs in AVā 21, 16, 21; 22, 3; where it means the 'total number of years'; hence varṣ-āgrataḥ here, being applied to the kings, would mean 'according to the totals of their years'. Paryāyataḥ is also good.

⁴⁴ In kMt pravīṣyāmī.

⁴⁵ So Mt genly, Vā: cek'nMt read this half line, bhavisyān (n, °syāt) kathitān (l, kāśikān) nṛpān, which should no doubt be Bhavisyā kathitān nṛyān; see l. 7.

³⁵ So Mt. Vā Yavanaiḥ saha.

³⁶ So Mt, Vā genly (Śabarā or Śav^o); eVā Kaivartī-Āraibhīra-varāḥ; nMt Kauvartī-Ābhīra-Śabaro.

³⁷ So Mt, Vā genly: nMt ye v-ānye: eVā yāś c-ānyā, correcting the faulty grammar.

³⁸ So Mt. Vā jātayah.

³⁹ This line only in eVā, which reads Rītihotrā vai Vaidikāḥ; this should obviously be Vītihotrā vai Vaidisāḥ, and has been emended so. For the Vītihotras see *Pradyotatas*, line 1, *infra*; for Vaidisās see *Dynasties of Vaidisā, &c.*, *infra*.

⁴⁰ Pañcā suggests that Pañcālas are meant, and that this name has been in some way curtailed. For them see *Early Contemporary Dynasties*, line 2, *infra*.

⁴¹ This line only in eVā. For Mekalas

PAURAVAS

ll. 10 and 20 (second half) to 25 (first half); *hVā* omits ll. 15 (second half) to 18 (first half); *lVā* ll. 17 (second half) to l. 20; and *fjmVā* have nothing. Also *adsBh* have nothing; and *abGr* omit all kings after the second *Satānika*.

For notices of the earliest of these kings elsewhere see *Introdn. § 2*. The kings named are 29 altogether, 25 from and including *Adhisimakṛṣṇa*; but the list of *Early Contemporary Dynasties*, l. 6, *infra*, mentions '36 Kauravas'.

Abhimanyoḥ Parīkṣit tu¹
putraḥ para-purāṇ-jayah
Janamejayah³ Parīkṣitah
putraḥ parama-dhārmikah
Janamejayāc Chatānikas⁶
tasmāj jajñe sa vīryavān⁷
putro 'svamedhadatto 'bhūc⁸ Chatānikasya vīryavān
putro 'svamedhadattād vai jātah para-purāṇ-jayah⁹
Adhisimakṛṣṇo dharm-ātmā¹⁰ sāmprataṁ yo¹¹ mahā-yaśah¹²

Uttarāyām tu Vairātyām
Parīkṣid¹ Abhimanyu-jah²
Parīkṣitas tu dāyādo⁴
rāj-āsij⁵ Janamejayah
tasya putraḥ Śatāniko⁶
balavān śatya-vikramah

5

¹ *Parīkṣita-su-* in *mMt*. All agree in this name. *Parīkṣit*'s name is often written in the MSS in other ways, as *Parīkṣita*, *Parīkṣi*, *Parīkṣa*, &c.; these variations are left unnoticed here. *Bh* begins with a verse about his birth as told in the *MBh*, and *Vs* amplifies it in high literary style.

² *Abhimanyuṇā* in *bVā*.

³ All agree in this name. There is a redundant syllable in this and the next line, and it occurs elsewhere with the name *Janamejaya*. The name was sometimes treated as *Janmejaya* (as in *csgMt* here), thus obviating the superfluous syllable.

⁴ *Parīkṣitasya* (omitting *tu*) in *bVā*. *Bh* says *Parīkṣit* had three other sons—

Tav-ēme tanayās tāta Janamejaya-pūr-
vakāḥ

Śrutaseno Bhīmasena Ugrasenaś ca vīrya-
vān.

Virasena for *Bhīmasena* in *rtBh*. *Vs* con-
curs in this; so also *MBh* i, 3, 661-2.

⁵ *Rājā* sa in *kVā*.

⁶ All agree in this name. *Vs* styles him *aparaḥ Śatānikah*, with reference to an earlier *Śatānika*, who was son of Nakula and Draupadi and was killed in the great battle. *Bh* is fuller and contains these two lines—

tasya putraḥ Śatāniko Yājñavalkyāt
trayīm paṭhan

astrā-jñānaṁ kriyā-jñānaṁ Śaunakāt
param eṣyati.

Vs agrees, and expands this statement, improving it by reading *Kṛpāj jñānaṁ* instead of *kriyā-jñānaṁ*. *MBh* says *Janamejaya* had a second son, *Śaṅkukarṇa* (i, 95, 3837-8).

⁷ *Su-vīryavān* in *jMt*.

⁸ So *Vā*; *hMt* agrees but has *vai* for 'bhūc'. *Mt* erp *ath-Āśvamedhena tataḥ* (*fjmMt sutah*); *kMt* omits this line. *Vs* and *Gr* give the name as *Āśvamedhadatta*; *kVā* °dātr; *Bh* as °medhaja. Between him and the preceding *Śatānika* *Bh* inserts a king *Sahasrānika* thus—

Sahasrānikas tat-putras tataś c=ai=Āś-
vamedhajah.

but no other authority supports it.

⁹ So *Vā*; *kVā* *pura-purāṇ*. *Mt* omits this line, condensing it with the next.

¹⁰ So *Vā* except that the name varies; all have a superfluous syllable: *hVā* *Adhisimakṛṣṇo*; *Ca^aVā* °sāmak°; *gVā* °sāmāh *Kṛṣṇo*; *a¹Vā* °māsak°; *a³Vā* °masak°; *kVā* *Adhīmāk*°. *Mt* genly *jajñe 'dhisimakṛṣṇ-ākhyah*; *fjmMt* °sīmāk°; *jMt* both; *eMt* °sīmāh *Kṛṣṇ*°; *nMt* +*Adhīnsamāk*°; *pMt* *Adhisimakṛṣṇāsya*; *bMt* °kṛṣṇāsya; *dMt* °sīmāh *Kṛṣṇāsya*; *gMt* °sīmākṛṣṇāś ca; *hMt* °sīmāt *Kṛṣṇa sutas tasya*: *jMt* misplaces this line after l. 3. *Mt* readings seem to

Adhisimakṛṣṇa-putro¹³ Nicakṣur¹⁴ bhavitā nṛpaḥ¹⁵
 Gaṅgay-āpahṛte¹⁶ tasmin nagare Nāgasāhvaye¹⁷
 tyaktvā Nicakṣur nagaram¹⁸ Kauśāmbyām sa¹⁹ nivatsyati²⁰
 bhaviṣy-āṣṭau²¹ sutās tasya²² mahā-bala-parākramāḥ²³
 Bhūrir²⁴ jyesthah²⁵ sutas tasya²⁶ bhaviṣyad Uṣṇas tat-putra²⁷
 tasya²⁸ Citrarathah²⁹ smṛtāḥ Uṣṇāc Citrarathah²⁸ smṛtāḥ

be corruptions of *Adhisimakṛṣṇo'sya* in Pkt form °kr̥ṇa asya. Vṣ *Adhisimakṛṣṇa*; kVṣ °śimah Kṛṣ°; Gr °śimakāḥ Kṛṣ°. Bh *Asimakṛṣṇas tasy-āpi*; hBh *Aśīśāk°*; fBh *avātśit Kṛṣ°*; gBh cnp. In two later lines (omitted here) *a¹a²a⁴Mt* (verse 77) and *a³a⁴Vā* (verse 270) have *Adhisimak*. The correct name appears to be *Adhisimakṛṣṇa*, with a shorter form *Asimak°*. The longer form is best supported here, though the shorter would improve the metre.

¹¹ So Mt: *jMt sa*. Vā *sāmprato 'yam*. See corresponding lines about *Divākara* of the *Aikṣvākus* and *Senājīt* of the *Bārhad-rathas*, *infra*.

¹² So Vā, Mt genly: *a³ceknMt mahārathah*. After this line Mt and Vā insert three lines stating that the twelve-year sacrifice was performed during his reign; see *Introdn. § 10*.

¹³ So Mt, Vā, except that there are variations in the name; cMt adds 'bhūt and *CGVa³a⁴jMt tu* superfluously: *a¹a²deMt*, *ghVā Adhisimah Kṛṣṇa-putro*; kMt °māśāh K°; dVā *Asimak°*; nMt merely *Kṛṣṇa-putro*; eVā *Dadhīcikṛṣṇa-suto*. Bh says *tat-sutāḥ*, 'son of the preceding'.

¹⁴ There is great variation in this name here and in l. 9. Mt often *Vivaku*; bgMt *Vicakṣus*; dMt both; hMt *Nṛcakru*; a²cenMt *Nṛcaka*: afterwards fMt *Nicakṣus*, lMt *Nrvakṣu*, kMt *Nṛcaka*. Vā genly *Nirvak-tra*; eVā *Nrvadha* here. Vṣ genly *Nicakṣus*; bcd^{fgj}Vṣ, jMt, tBh *Nicakru*; lVṣ *Niścakru*; kVṣ cnp: *aGr +Nivadra?*; bGr +*Nivaha?*; CGr *Aniruddha*. Bh genly *Nemicakra*; eBh *Nemimīśc°*; nBh *Naimic°*; rBh, aVṣ *Nic°*. I have adopted *Nicakṣus* as the most central form; but the true name may be *Nṛcakṣas*, a word occurring in Rigv. x, 14, 11.

¹⁵ So Mt. Vā *kila*.

¹⁶ So Vā, cenMt. Mt genly *Gaṅgayā tu*

hṛte; bMt °dhr̥te; mMt both; dMt br̥te.

¹⁷ Similarly Vṣ—yo Gaṅgay-āpahṛte Hastināpūre Kauśāmbyām nivatsyati. Bh also—
Gajāhvaye hṛte nadyā Kauśāmbyām sādhu vatsyati:

where gBh °sa tu val°; rBh °sa nivat°; pBh ends *neṣyati*.

¹⁸ So Mt genly with variations in the name, see note ¹⁴: *a²a³ceknMt Nṛcako nayaraṇi tyaktvā*; hMt °svāṇi vāṁśāṇi tyaktvā: eVā *tyaktvā Nṛbañdhū vāsam* (with a syll. lost). Vā genly *tyaktvā (gVā krtvā) ca tam sa vāsam ca*; CVā °su-vāsam°; dVā °tam tu vāsam svam; hVā °nam sarvāsa va; bVā +nya[ttakān]takān ca nām sa vāsa va. These variations suggest the reading, *tyaktvā ca tam sva-vāsam* (or *vāṁśāṇi*) ca.

¹⁹ So Vā genly (gVā omits *sa*) and rBh; lVā +*Kauśāmbyām°*; fMt *sa Kauśāmbyām*; gMt *sa Kauśāvya*. Mt genly *Kauśāmbyām tu*; jMt °su; dMt +*Kauśānām*; hMt +*Kauśālyāntu*. Vs, Bh corroborate; eBh +*Kauśikyām*; kVṣ *Kauśak°*.

²⁰ So Mt, Vā genly, Vṣ: bVā *niveṣyati*; hVā *niveṣ°*; dVā *niveṣmāṇi*; gVā *sanni-vetsyati*.

²¹ This line is only in Mt, but not in *dfgjMt*: *a³Mt bhavīṣyāś ca*; hMt °sya yah; m²Mt °ṣyākṣau; kMt omits aṣṭau: eVā has only the first half line, *bhavīṣyās tu sutas tasmāt*.

²² C-aiva in *a³Mt*.

²³ In hMt *Uṣṇa Citraratha smṛtāḥ*.

²⁴ Bhūri in *bdgjikpMt*; hMt *Bhūvi*; lMt *Bhūmi*.

²⁵ In hMt *śreṣṭhah*.

²⁶ So Vā. Vṣ *tasy-āpy Uṣṇāḥ putro*. CGr *Uṣṇa*; abGr *Uṣca?*; Bh *Uktā*; tBh *Upta*.

²⁷ Tatas in *bcefhnpMt*; mMt both; jMt *tatra*.

²⁸ All agree in this name, except eVā *Tvaṣṭā Dhītrarathah*.

PAŪRAVAS

Śucidrathaś ²⁹ Citrarathād ³⁰ Vṛṣṇimāṁś ³¹ ca Śucidrathāt
 Vṛṣṇimataḥ Suṣenāś ca ³² bhaviṣyati śucir nṛpah ³³
 tasmāt Suṣenād bhavitā Sunītho ³⁴ nāma pārthiyyah ³⁵
 Rucaḥ ³⁶ Sunīthād ³⁷ bhavitā ³⁸ Nṛcakṣur ³⁹ bhavitā tatah ⁴⁰ 15
 Nṛcakṣusas ⁴¹ tu dāyādo bhavitā vai ⁴² Sukhībalah ⁴³
 Sukhībala-sutas cāpi ⁴⁴ bhāvī ⁴⁵ rājā Pariplavah ⁴⁶
 Pariplava-sutaś cāpi ⁴⁷ bhavitā Sunayo ⁴⁸ nṛpah

²⁹ So Vā, *fjMt*; *CGr* agrees: *ceghnMt*
Sucidratha; *a²a³kMt* *Suvīd*^o; *hVs* either;
bMt, *kVā Śucidravya*, so *dpMt* with *°dravāt*
 at the end: other Mt *Śucidrava*. *Vs* genly
Śuciratha; *cVs* *Suvīr*^o Bh *Kaviratha* and
Kuvīr^o about equally; *jBh* *Tuvīr*^o; *fBh*
Kathīr^o; *rsBh* *Sucir*^o. The proper form
 should probably be *Śucadratha*. Omitted
 in *dVs*, *abGr*.

³⁰ *Caitraratho* in *a²a³kMt*; *enMt* *Cit*^o. Bh
 says *sutah*.

³¹ So Mt genly; *Vs*, *fjgjklqBh*, *CGr* agree
 in the name: *mpMt* *Viṣṇumāṁś*; *cejnMt*
Vṛṣṭim^o: in next line *pMt* *Vṛṣṇimataḥ*;
lMt *Vṛṣṭi*^o; *nMt* *Vṛṣṭi*^o. *Vā* genly *Dhṛitī-
 māṁś*; *dVā Dhṛitam*^o; *gVā Vṛttim*^o; *bVā*
Vṛtyam^o; *kVā Vṛnam*^o; *kVā Vṛttīrmāṁś*.
 Bh genly, *abVs* *Vṛṣṭimataḥ*; *tBh* *Vṛṣṭi*^o; *rBh*
Dhṛti^o; *eBh* *Dhṛṣṭi*^o; *cBh* *Kṛṣṭi*^o. Omitted
 in *abGr*.

³² So Mt genly: *eVā* *Suseṇa* *Dhṛitimato*
 (with one syll. short). *Vā* genly *Suseṇo* vai
mahāvīryo. Bh, *Vs*, *CGr* agree in the name;
kVs *Susena*. With the dialectical modifi-
 cation of *s*, *cenMt* read *Sukheṇas tu*, so *gVā*
 and *hVs*; *UVs*, *knpBh* *Sukhena*: *lMt* *Su-
 khanaś tu*. Omitted in *abGr*.

³³ So Mt genly: *cfghjklnMt* *punar nṛpah*;
eMt *panu*^o. *Vā* genly *mahāyaśāḥ*; *eVā*
punah punah.

³⁴ So Mt genly, *eVā*. *Vs*, Bh agree; *CGr*
Sunīthaka; *kBh* *Sunītha*: *jMt* *Suniyo*;
mpMt *Sunīpo*, *pMt* *Sunīthād* in next line.
Vā genly *Sutīrtha*. Omitted in *abGr*.

³⁵ *Dhārmikāḥ* in *eVā*.

³⁶ So *Vā* genly; *gVā Ruciḥ*. *Vs* genly
Rcaḥ; *kVs Rta*; *jVs Āmca*; *eVā sa vai*.
 Mt *nṛpāt*. Bh, *hVs*, *Gr* omit him.

³⁷ *Sunīto* in *eVā*. *Vā* *Sutīrthād*.

³⁸ *Saṁjanye* in *kMt*.

³⁹ So Mt genly; *Vs*, Bh, *Gr* agree genly:
ceknMt *Nṛcakra*, *eMt* *Nuc*^o. *Vā* genly *Tri-
 cakṣo*; *bVā °vakṣyo*; *gVā Citrākṣo*; *a³klVā*

Vivakṣo; *eVā Nṛvandhur*. Others, *pBh*
Nṛcakru; *cBh Nṛpaku*; *fBh Sucakṣus*;
aVs Nuc^o, *kVs Nta*^o, *bVs Trīc*^o: see note ⁴¹.

⁴⁰ So *Vā*. Mt *su-mahāyaśāḥ*; *dMt sa*^o;
fghMt tu.

⁴¹ Readings here genly follow those in
 note ³⁹: but *bpMt* *Nṛcakṣusasya* (omitting
tulMt *Vivakṣasas*: *lVā Trivukṣasasya*, *kVā*
°ksyāsya, *bVā °vikṣyasya*; *gVā Citrākhyasya*;
eVā Nṛvandhuyas.

⁴² In *fjMt* *°ca*: *cehknMt bhaviṣyati*.

⁴³ So Mt, *Vā* genly, here and in next line:
bVā Suṣib^o; *nMt Sukhīlava*, *jMt Sukhēl*^o,
cMt Mukhīl^o; *ekMt na sāṁśayāḥ*: but in
 next line *cMt Sukhīlava*, *ekMt °itala*. *bVā*
Suradhīla. *Vs* genly *Sukhībala*, *IVs Su-
 khab*^o, *abhkVs Sukhīb*^o. Bh genly *Sukhīnala*,
pBh °nara; *fBh Suṣinara*; *rBh Sakhānana*.
CGr *Mukhābāna*; *aGr* *Surabala*, *bGr °baja*.
 This name omitted in *eVā*. After him Gr
 adds, *medhāvī ca nṛpañjayah*, implying
 apptly two other kings, but no authority
 supports it.

⁴⁴ In *dVā sutah sūta*; *bVā tṣuta[mṛ]tasi*;
ekMt tvaśāś cāpi. Bh *sutas tasmāt*.

⁴⁵ So Mt genly. *Vā*, *enMt hāvīyo*, *eMt*
bha^o; *hMt bhaviṣyati* (omitting *rājā*).

⁴⁶ So many Mt, *a³a⁴Vā*, here and in next
 line. *Vs*, Bh agree genly; and *abGr*:
bgṛtBh, *CGr* *Pariplava*; *Ca²a³Vā* *Paripluta*.
CGVa'lMt, *ghVs*, *cBh* *Pariṣṇava*; *kMt*
°ṣṇuva. The letters *pl* and *ṣṇ* are often
 written very much alike; so *eMt* *°ṣṇura*
 here, *°pluva* in next line: *gVā °pluta*, *°lara*;
kVā °pluva, *°plava*: *bVā °ṣraya*, *°plava*;
kVs °puna; *dVā °ṣlagha*; *cfVs Paritmava*:
lVā substitutes here *Dāṇḍapāṇir bhaviṣyati*
 from I. 25.

⁴⁷ This line omitted in some, see p. 3.

⁴⁸ So *Vā* genly, *hMt*; *Vs* genly, *CGr* agree:
 also Bh impliedly, *Medhāvī Sunay-ātmajah*.
 Mt genly *Ṣutapā*; *jMt °tamā*: *tBh °tapa*;
pBh °daya; *kVs °vaya*; *kMt °nṛpo*; *eVā*

PAURAVAS

7

Medhāvī⁴⁹ tasya dāyādo⁵⁰ bhavisyati narādhipalī⁵¹
 Medhāvinah sutas c-āpi⁵² bhavisyati Nṛpañjayah⁵³
 Durvo⁵⁴ bhāvyah sutas tasya⁵⁵ Tigmātmā⁵⁶ tasya c-ātmajah⁵⁷
 Tigmād⁵⁸ Bṛhadratho⁵⁹ bhāvya Vasudāno⁶⁰ Bṛhadrathāt
 Vasudānāc⁶¹ Chatānīko⁶² bhavisy-Ödayanas⁶³ tatah⁶⁴
 bhavisyate c-Ödayanād⁶⁵ viro rājā⁶⁶ Vahīnarah⁶⁷
 Vahīnar-ātmajaś⁶⁸ c-aiva⁶⁹ Dāñḍapāñir⁷⁰ bhavisyati
 Dāñḍapāner Nirāmitro Nirāmitrāt⁷¹ tu⁷² Kṣemakah⁷³

20

25

⁴⁹ raiho: bgVā, acdeghVs, abGr Munaya; hVā Mumapa; lMt Musnavo; ceMt Putrayo; nMt Putrāpo; rBh Vijana.

⁵⁰ So all: but hBh Modhāvin; kBh Me-ghāvin.

⁵¹ So Mt, eVā. Vā genly Sunayasy-ātha; bgVā Munay^o; hVā Munany-ātha. Bh Sunay-ātmajah.

⁵² So Vā: eVā nṛpah sa tu; hMt nayasya tu. Mt genly na sāṁśayah.

⁵³ So Mt and Vā.

⁵⁴ So eVā. Bh, Vs, Gr agree. Mt Purāñj^o; bVs Rīpuñj^o; lVs Nṛpanaya. See p. 3.

⁵⁵ There is great variation in this name. Mt mostly Urvo; ceMt Urū; hMt Uror; jMt Urvyā; gMt Urvyau, fMt Ur^o; nMt Urū (or Kuru); pMt Kurvo; dMt Jayo. But eVā Durvi. Bh genly Dūrva; nBh Dur^o; ctBh Dar^o; rBh Dār^o; pBh Purva. Vs genly Mṛdu; fVs ^oda; hVs Durva, lVs Dūr^o; abVs Durbala; kVs Durddharsa. Gr Hari. Durva is the most central form.

⁵⁶ C-āpi in eVā.
⁵⁷ So Mt genly; eVā shortly Tigmāṁs. Vs, Gr Tigma, which Mt and eVā use in next line. Bh Timi; hMt Tīmātmā, ceknMt Nirm^o; fgMt Nirm-dkhyas; jMt +Nindātmā.

⁵⁸ In eVā tasmād bhavisyati; Bh ^ojanisyati.
⁵⁹ So Mt genly, eVā: bMt ^omātmād, dMt ^omātmano, with excess syll: pMt Tigmā; hMt Tīmād; cefgknMt Nirmād; jMt +Nindā.

⁶⁰ All agree in this name.

⁶¹ So hMt, eVā; Vs agrees: dMt Vasudānā. Mt genly ^odāmā; kMt ^odhāmā; eMt ^odhāmā; cnMt ^odhāma; jMt ^odevo: lVs ^oda; bVs ^omanas. CGr Sudānaka; abGr +Tudānava. misplacing him after the next king Satānīka. Bh Sudāsa indirectly, Satānīkah Sudāsa-jah; bBh Sudāru-jah.

⁶² So hMt, eVā. Mt genly ^odāmnaḥ; bMt

⁶³ dāmnā; enMt ^odhāmā; cMt ^odhāmāc; jMt ^odāsuḥ.

⁶⁴ All agree; eMt Sat^o: abGr Sadānīka, Pkt. Vs calls him aparah Satānīkah; for the former see note⁶. Bh says 'son of the preceding', see note⁶⁰.

⁶⁵ So Mt genly; Vs: eVā bhavī-Ödāna-ya[m]s here, Udayanād in next line: jMt bhavī-Ödāyinah; eMt ^osyadāyanāh; dmpMt ^osy-Ödāthanāh; kMt ^osyadānāyah. CGr Udāna. Bh genly Durdamana; enBh Durd^o or Urd^o; cBh Umanasu (or Dum^o).
⁶⁶ Tātā in bchjnMt, eVā.

⁶⁷ See note⁶³. Other variations here are, cjnMt ^osyataś c^o (so kMt crp); CMt ^osyate ca Dayanād; dpMt ^oc-Ödāthanād; eMt bhavītās c-Övayānād; eVā bhavītās c-āpī Udayanād.

⁶⁸ Jāto in dMt.

⁶⁹ So Mt genly; Bh, ablVs agree: pBh Vrahī^o; Vs genly Ahī^o; hVs Ahā^o; CGr Ahī^o; gBh Vahīnāna: cehlnMt Mahīnarāh, fgMt ^orataḥ, here and in next line.

⁷⁰ So Mt; eVā ^ora-sutaś: lMt Mahīsar-ātm^o.

⁷¹ C-āpi in eVā; mpMt c-āindro.

⁷² So Mt; and Vā which resumes the list here. Bh, bklVs, CGr agree. Vs genly Khanda^o; fVs that or Khadga^o.

⁷³ So Vā, CbcedfgjnMt; jVs. ApMt, bgVā Nira^o; hMt Nirva^o. Vs genly Nara^o; aVs Ni^o. CGr Nīmittaka. Bh genly, kVs Nīmi; cBh Nīma; nBh Nīni; tBh Nīdhī; jBh Nīti; rBh Nīri. This half line in eVā is bhavītā Kṣemakas tātā.

⁷⁴ So Mt. Vā ca.

⁷⁵ All agree in this name; but lVs Kṣema; a³a²gkVā Kṣepakah; jVs, lBh Kṣemaka; kVs Cāksuka. All agree in Kṣemaka in l. 30.

AIKSVĀKUS

pañca-viṁśā⁷⁴ nṛpā hy ete⁷⁵ bhaviṣyāḥ Pūru⁷⁶-vaiṁśa-jāḥ
 atrānuvaiṁśā⁷⁷-śloko 'yam gīto vipraih purātanaiḥ⁷⁸
 brahma-kṣatrasya⁷⁹ yo yonir vaiṁśo⁸⁰ deva-rṣi⁸¹-satkṛtaḥ⁸²
 Kṣemakam prāpya rājānam saṁsthām prāpsyati vai Kalau⁸³ 35
 ity eṣa Pauravo vaiṁśo⁸⁴ yathāvad anukūrtitah⁸⁵
 dhīmataḥ Pāṇḍu-putrasya Arjunasya⁸⁶ mahātmānah⁸⁷.

Aiksvākus.

Text—AMt 271, 4-17^a; AVā 99, 280^b-293; Bd iii, 74, 104-107^a.

Corresp. passages—CVś iv, 22; GBh ix, 12, 9-16; CGr i, 141, 5-8.

The Matsya and Vāyu give the whole. The Brahmānda has a lacuna and its account begins only at l. 23. The Bhāgavata gives a list of names with a few particulars. The Viṣṇu and Garuḍa have only a list of names.

Line 1 is only in Vā. Otherwise all copies of Mt and Vā have the dynasty complete, except that jMt omits ll. 4-7; eVā ll. 19-21; gVā ll. 5, 7-14, 24, 25; lVā l. 24; hPMt have lost the whole; and fjmVā begin only at l. 23. In jBh kings Śākya to Kṣṇdraka (inclusive) are omitted; in nBh Śākya to Suratha; in pBh Rānañjaya to Suddhodana; in cVs Śākya to Kulaka; in kVs all after Śākya except the genealogical verse; and adsBh have nothing.

There is confusion regarding the first two kings, for Vā, Vs, and Bh name two, but Mt and Gr make them one only. This piece of the dynasty, with so much of the various readings as concerns these two kings, stands thus:—

⁷⁴ This line is only in Vā; dVā °śun; gVā °śā: eVā °trimśan. These 25 kings are Adhisīmakaṛṣṇa and his successors, see l. 6; but see *Early Contemporary Dynasties*, l. 6, *infra*.

⁷⁵ Nṛp-ādyā te in bVā.

⁷⁶ Vā genly pūrva; eVā Pūru. The correct reading is clearly Pūru, from whom the Pauravas were descended.

⁷⁷ In hMt °vaiṁśah; nMt °vaiṁśya: bdpMt ato 'nuvaiṁśa-h; eVā tatr-ān^o: dVā Pūru-vaiṁśasya; kVā anuwo, hVā °śayā: gVā omits atra.

⁷⁸ So Mt genly; nMt +surāt^o; fgMt sanāt^o. Vā genly purā-vidaiḥ; eVā paurāṇikair dvijaiḥ.

⁷⁹ This verse is in Mt, Vā, Vs, Bh.

⁸⁰ In hMt yā yonir^o; BrīBh vai yonir^o. Bh genly vai prokto^o; bfhjknpqBh vaiṁśo 'yam prokto.

⁸¹ Vs rājarṣi; alVs devarṣi.

⁸² In nMt saṁk^o; cMt saṁsk^o; eMt +saṁjñitah; kMt +saṁjñinah.

⁸³ So Vā, Bh, lVs. Mt MSS have two endings. (1) saṁsthāsyati Kalau yuge, (2) saṁsthāsyati sa (or ca) vai Kalau; jMt °sthāpyonti ca ye^o. Vs sa saṁsthām (k, saṁsthānam) prāpsyate Kalau. Cf. p. 12, note ⁷⁹.

⁸⁴ But eVā ity evam Pauravaṁ vaiṁśam.

⁸⁵ So Vā, ceknMt; eVā °tam. Mt genly iha kūrtitah.

⁸⁶ So Vā, Mt genly; AbklmMt c-Ārjunasya; dVā dharma-jñasya; eVā reads this half line Pārthasya prathit-dīmanah.

⁸⁷ Gr after naming Kṣemaka says, tataḥ śūdraḥ pitā pūrvas tataḥ sutah, suggesting that two śūdra kings, father and son, reigned after him.

Mt Brhadbalasya dāyādo vīro rājā hy¹ Urukṣayah²
Urukṣaya³-sutaś c-āpi⁴ Vatsadroho mahāyāśāh⁵.

Vā Brhadrahasya⁶ dāyādo vīro rājā Brhatkṣayah⁷
tatah Kṣayah sutas⁸ tasya Vatsavyūhas tatah Kṣayāt.

Vs. Vṛhadbalasya putro Vṛhatkṣaṇah⁹
tasmād Gurukṣepah¹⁰ tato Vatsah¹¹ Vatsād Vatsavyūhah.

Bh. Brhadbalasya bhavitā putro nāma Brhadraṇah¹²
Urukriyas¹³ tatas tasya Vatsavṛddho bhavīyati.

Gr. Vṛhadbalād¹⁴ Urukṣayo Vatsavyūhas tatah parah.

A comparison of these readings with possible mistakes in letters in the various old scripts suggests that Vā, Bh, and Vs are right in naming two kings, that their names appear to be Brhatkṣaya and Urukṣaya, and that Mt and Gr have confused them as one. Hence it seems the text of Mt and Vā should be emended thus:—

Brhadbalasya dāyādo vīro rājā Brhatkṣayah
Urukṣayah sutas tasya Vatsavyūha Urukṣayāt.

The number of kings in this dynasty is not stated, but 29 are named, excluding Siddhārtha: see however *Early Contemporary Dynasties, infra*.

Ata ūrdhvam pravakṣyāmi Ikṣvākūṇām mahātmanām¹
Brhadbalasya² dāyādo vīro rājā Brhatkṣayah³
Urukṣayah⁴ sutas tasya Vatsavyūha⁴ Urukṣayāt
Vatsavyūhāt⁵ Prativyomas⁶ tasya putro⁷ Divākarah⁸

¹ *Hy* omitted in *bcd**efgjkn**Mt*.

² In *j**Mt* *Urūk*^o; *dk**Mt* *Kuruk*^o; *ce**Mt* *Nurak*^o;
*l**Mt* *Nuk*^o.

³ See note²; *eMt* *Surak*^o; *nMt* *Urukṣayas*.

⁴ In *nMt* *tu tasy-āpi*.

⁵ In *gMt* *mānā*^o; *nMt* *mahātāpāh*.

⁶ *Brhadbalasya* in *eVā*.

⁷ In *hVā* °*ikṣavāh*; *dVā* °*tvayāh*; *bVā*
°*drathāh*.

⁸ *Kṣaya sutas* in *bVā*: *eVā* omits this line.

⁹ In *kVs* °*kṣevenāh*; *gVs* °*kṣetrah*; *bVs*
°*ksantah*; *fVs* *Brhatkṣaṇah*.

¹⁰ So *dVs* or *Urūk*^o; *jVs* *Urukṣaprah*:
abbVs *Urukṣayah*; *kVs* *Vaṇuk*^o; *lVs* + *Puru-*
sak^o.

¹¹ But *lVs* omits him.

¹² In *hnBh* °*rrāṇah*; *cBh* *Dharudraṇah*.

¹³ In *cBh* °*kriśas*^l; *hBh* *Kurukriyas*; *rBh*
Upārītās.

¹⁴ *Vṛhanraṇād* in *abGr*.

¹ This line is only in Vā. Vs, Gr have similar statements.

² Vā genly, *fgMt* °*rathasya*, but *Brhadbala* correctly in l. 24. Brhadbala, king of Kosala, is mentioned in the MBh.

³ For this line, see above.

⁴ So Vā genly, *a'a'a'bklMt*. Vs, Gr agree. In *kIVā* °*vyūhās*; *fgMt* °*vyāho*, *dMt* °*dāho*, in next line *dgMt* °*dvīhāt*; *jMt* *crp*; *eMt* *Vaśaryūho*; *nMt* *Vṛtsamūho* and *Vatsavyūhāt*. Mt genly *Vatsadroho*; Bh °*vṛddha*, *tBh* °*vrīha*; *hVs* *Vyūha*. Vs (except *lVs*) inserts a king *Vatṣa* before him (see above), but no other authority supports it.

⁵ *Vyūhāt* merely in *eVā*.

⁶ So Mt genly. Vs, Bh, abGr agree. In *eVā* *Prativyomas* *tu*. Vā genly, *lVs* °*vyūhās*; *gMt* °*vyogo*; *rBh* °*vyota*; *jVs* °*cyoma*; *kVs* *Pratīcyāma*. CGr, *hVs* omit him.

⁷ *Vyoma-putro* in *fgMt*.

⁸ So Mt, Vā, Vs. Bh *Bhānur* *Divāko* *vāhīnī-patih*, where *BepBh* read correctly *Divāko*. *Surya* in *abGr*. CGr, *hVs* omit him.

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tasyaiva ⁹ Madhyadeśe tu	yaś ca sāmpratam adhyāste
Ayodhyā nagarī śubhā	Ayodhyām ¹⁰ nagarīm nṛpah
Divākarasya bhavitā ¹¹ Sahadevo ¹² mahā-yaśāḥ	5
Sahadevasya ¹³ dāyādo ¹⁴ Br̥hadaśvo ¹⁵ mahā-manāḥ ¹⁶	
tasya Bhānuratho bhāvyah ¹⁷ Pratītāśvaś ¹⁸ ca tat-sutah	
Pratītāśva-sutaś cāpi Supratīko ¹⁹ bhaviṣyati	
Marudevah ²⁰ sūtāś tasya ²¹ Sunakṣatraś ²² ca tat-sutah ²³	10
Kinnarāśvah ²⁴ Sunakṣatrād bhaviṣyati paraīn-tapah	
Kinnarād Antarikṣas tu ²⁵	bhavitā cĀntarikṣas tu ²⁶
bhaviṣyati mahā-manāḥ ²⁷	Kinnarasya suto mahān
Suṣenāś ²⁸ cĀntarikṣāc ca ²⁹	Antarikṣat Suparnas ³⁰ tu ³¹
Sumitraś cāpy ³² Amitrajit ³³	Suparnāc cāpy ³⁴ Amitrajit ³⁵

⁹ So Mt genly: °aisā in cdefgmnMt. Cf corresponding lines about Adhisimakṛṣṇa (p. 4, l. 6) and Senajit (p. 15, l. 13).

¹⁰ So Vā: gVā omits this line.

¹¹ Sahitā in eMt.

¹² So all, except that gVā reads—
Divākara-sutaś cāpi cakravarti bhaviṣyati.

CGr, hVs omit him.

¹³ In CmMt °devāc ca.

¹⁴ So Vā. Mt bhavitā.

¹⁵ So Vā. Vs, Bh, Gr agree: hVs °drutha. Mt genly Dhruvāśvo vai; cenMt °v-ākhyo: hVs omits him.

¹⁶ So Mt: cnMt °yaśāḥ. Vā bhaviṣyati.

¹⁷ So Vā genly; Vs, Gr agree: bhVā Bhātū. Bh Bhānumant; hBh Vān^o: bhVs omit him. Mt corrupts this half line, gjMt bhāvyaratho bhāvyah, fMt bhāvya^o, bMt bhāvya^o, dmMt bhāvya ratāḥ; lMt °rathodbhāv: genly bhāvya mahābhāgah. Vs says, 'son of the preceding', tat-sūnur.

¹⁸ So Vā, bdgjnMt; abhkIVs agree. Mt genly Pratīpāśvaś; kMt Pranītā^o. In bBh Pratīkāśva: Bh genly Pratīkāśva; cfhknprBh °kāśa: CGr °vya; abGr °cyu: jMt Pracetāś tasya (omitting ca), but Pratataśva in next line: lMt marutāś cāpi. Vs genly omits him.

¹⁹ So kMt; Vs, Bh agree. Vā genly Su-
ratīto; eVā °nūto: Mt genly °tīpo; fgMt
ētāpo: mMt Suprītāyo; lMt Suvratopo.
CGr Pratītaka; rBh Pratīka; abGr °tīkṣaka.
Bh says, 'son of the preceding', tat-sutah.

²⁰ So Mt; Vs, Bh agree: jBh Marad^o;
lVs Maru[da]d^o; mMt, Gr, bpBh Manud^o;
Vā Sahad^o; cBh Suhad^o.

²¹ Cāpi in eVā.

²² So all; except rBh Svan^o; eBh Sutahk^o; hBh Sunakṣetra: cMt Suksatras tat; eMt +Svakṣatrasvat; mMt Sutakṣas tu, but Sutakṣatāt in next line; jMt Sutahkṣatas, but Sutakṣattād in next line.

²³ So Vā: ceMt suto 'bhavat. Mt genly tuto 'bhavat; dknMt °bhavet.

²⁴ So Mt genly, eVā; kMt °raśva: nMt °raś ca; lMt °rāḥ; dMt °rākṣah; fgmMt °r-ākhyah; jMt +rakṣat. Vā genly Kinnaras tu; Vs, Gr agree: bVā +Kanarasya: rBh Kandara; Bh genly Puṣkara; kBh °kālu; cBh Puṣpara; tBh Rūṣkara. But cMt Kinnaras cākṣaras tadrad; so eMt erp.

²⁵ So cdefgjklmnMt (with some corruptions); so bMt, but altered to Kinnarāśvād Antarikṣas which ACMt have. Vs, Bh Antarikṣa; bfgjkVs °rīkṣa; CGr °rīkṣaka: abGr Anurākṣaka.

²⁶ So Vā; kVā °rīkṣasya: eVā cĀkṣavīkṣas tu, but Antarikṣat in next line.

²⁷ Mahāyaśāḥ in dfmMt.

²⁸ So Mt genly: mMt °sarnas; cekMt °varṇas; dfyMt °parṇas; bMt °parvaś; lMt °parvah; nMt °kṣatras; jMt °varnāc.

²⁹ So Mt genly; cenMt °rīkṣasya.

³⁰ So Vā: bhVs, Gr agree. Vs Suvarṇa; jVs Sarvaṇa. Bh Sutapas.

³¹ Tu wanting in kVā.

³² So Mt genly; jMt tu: nMt Sumitrasy-
āpy; bMt Sumantr^o; ceMt Suvarṇ^o. Sumitra Amitrajit would be one king.

³³ All agree in this name, except bMt

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putras tasya ³⁵ Br̥hadbhr̥ājo ³⁶ Dharmi ³⁷ tasya sutah smṛtah
 putrah ³⁸ Kṛtañjaya ³⁹ nāma Dharmiṇah sa ⁴⁰ bhaviṣyati ¹⁵
 Kṛtañjaya ⁴¹-suto vidvān ⁴² bhaviṣyati ⁴³ Raṇañjayah ⁴⁴
 bhavitā Sañjayaś ⁴⁵ c-āpi ⁴⁶ vīro rājā Raṇañjayāt
 Sañjayasya ⁴⁷ sutah Śākyah ⁴⁸ Śākyac ⁴⁹ Chuddhodano ⁵⁰ 'bhavat ⁵¹
 Śuddhodanasya ⁵² bhavitā Siddhārtho ⁵³ Rāhulah ⁵⁴ sutah ⁵⁵
 Prasenajit ⁵⁶ tato bhāvyaḥ ⁵⁷ Kṣudrako ⁵⁸ bhavitā ⁵⁹ tataḥ ⁶⁰ ²⁰
 Kṣudrakāt Kulako ⁶¹ bhāvyaḥ Kulakāt ⁶² Surathah ⁶³ smṛtah ⁶⁴

Amantrajit; CGr Kṛtajit; abGr Śatajīt; jMt tato bhavet.

³⁴ So Vā; dMt also: dVā *Parṇāc.*

³⁵ So Vā. Mt genly *Sumitra-jo*; bMt ^otriyo; jMt ^otrāt tu.

³⁶ Mt genly *Br̥adrāja*; Vs, Bh genly agree. But hVs, bgtBh, CGr ^odbhr̥āja; hklpBh ^odbhāja; nMt, abGr ^odvāja; fBh ^odgātra; cBh ^odbhānu; gBh ^ojjāta; eBh *Brahmadrāja*; cMt *Mahārāja*. Vā *Bharadvāja*. Br̥ad-
bhr̥āja appears to be the probable name.

³⁷ So Vā; Vs agrees: eVā *Dharma*; Gr *Dhārmika*. Mt reads this half line *Br̥adrājasya* (d, ^orājasya; n, ^ovājasya) *vīryavān* (b, *vīrya-bhāk*; j, *kīrtanāt*), where *vīryavān* is probably a mistake for *Dharmavān* or *Dhārmikāh*; see note ⁴⁰. Bh *Barhis*.

³⁸ So Vā, *ObcdējkmnMt*. Other Mt *prunah*.

³⁹ So Mt genly, Vā. Vs, Bh, Gr agree. But fgMt read thus—

Kṛtiñjaya iti khyātah su-putro yo bhavi-
syati:

but fMt *Kṛtañj*° in next line. In bVs *Kṛtiñj*°; jMt *Vṛ̥hamj*°, but *Kṛtañj*° in next line.

⁴⁰ So Vā: for *sa* dVā has *sam-*, eVā tu. Mt genly *Dhārmikāś ca*; cMt ^okes ca; mMt *ttathākāś ca*. Mt reading should probably be *Dhārmikasya* (see note ³⁷). But gVā reads this half line, *rājā parama-dhārmikāh*.

⁴¹ In degVā ^ojayāt; kVā ^ojayā; lMt *Raṇañ-*
jaya.

⁴² So Mt. Vā genly *Vrāto*: gVā *suta*
vrāto, dVā ^ovrāla, kVā *vrato*; eVā *svrato*,
vai. These suggest a king *Vrāta* or *Svrata*, of whom the other authorities know nothing.

⁴³ So Mt. Vā *tasya putro* to accord with the insertion of *Vrāta*.

⁴⁴ So Vā, cefgknMt; Vs, Bh agree. Mt genly *Ranej*°; abGr *Rāṇaj*°; gBh *Rāṇaj*°; eVā *Rathāj*°; CGr + *Dhanastraya*.

⁴⁵ So all; but gBh *Suñjaya*: lMt reads this half line + *Raṇañjayaś capisuno*.

⁴⁶ C-āto in bMt.

⁴⁷ *Raṇañjaya-* in cenMt.

⁴⁸ So all genly: but cdeMt, abVs, cfBh *Śak*°; bMt *Śāīh*°; gMt *Śāj*°; fMt *Śāj*°; abGr *Kāśyapāṇya*: kVā omits this name in a blank.

⁴⁹ So all; except ceMt *Śak*°; dgMt *Śāj*°; fMt *Śāj*°; bMt *Śāīh*°: gVā *rājā*.

⁵⁰ So Vā, bedjMt; bghVs, Gr agree: efgMt *Sud*°. Mt genly *Chuddhāud*°; nMt erp. Bh *Śuddhoda*. Vs genly *Kruddhodana*; dVs *Krod*°; aVs erp.

⁵¹ So Vā; bVā *bhavet*: eVā *smṛtah*. Mt genly *nrpaḥ*; cejnMt *prunah*.

⁵² So Vā, cdenMt. Mt genly *Śuddhāud*°; bfgMt *Suddhod*°.

⁵³ So Mt genly; cMt *Śuddhārdhā*, eMt *Śru*°. Vā *Śākyārthe*; a¹a³bdhVā *Śak*°. Vs, Bh, Gr omit him.

⁵⁴ So Ca³a⁴Vā; lVs *Rāhula*. Vs genly *Rātula*; a¹a³dgklVā *Nāhula*; abhVs, CGr *Bāh*°; abGr *Vāpīh*°; bhVā *Nāh*°; jVs *Gār*°. Bh *Lāngala*. In jMt *Prāhula*; fgMt *Prahuta*; Mt genly *Puṣkala*; eMt *Hasata*; kMt *Hasanah* (cMt *sanaḥ*); lMt *Sukṛtah*.

⁵⁵ So Mt. Vā *smṛtah*; jMt *dhruvah*. Bh *tat-sutah smṛtah*.

⁵⁶ So Mt genly, Vā. Vs, Bh agree. CeMt *Prasenajī*; lMt ^osannajī; Gr *Senajī*: lVs omits him.

⁵⁷ *Krto*° in eMt; jMt *tato bhavyāt*.

⁵⁸ So all; but lVs *Kṣudrajit*: aVs omits him.

⁵⁹ *Mavarā* in eMt.

⁶⁰ In cdeMt *nrpaḥ*; nMt *na sah*.

⁶¹ So Mt genly: a³dVā *Kuliko*, Ca¹a³a⁴Vā *Kṣul*°; cMt *Kṣullako*, eMt *Kṣall*°; jMt *Tūlako*. Vs *Kundaka*; fMt *Ku[va]nako*;

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Sumitraḥ⁶⁵ Surathasy-āpi⁶⁶ antyaś ca⁶⁷ bhavitā nrpāḥ
 eta Aikśvākavāḥ⁶⁸ proktā⁶⁹ bhaviṣyā ye⁷⁰ Kalau yuge⁷¹
 Bṛhadbal-ānvaye jātā⁷² bhaviṣyāḥ kula-vardhanāḥ⁷³
 śūrāś ca kṛta-vidyāś ca satya-sandhā jit-ēndriyāḥ⁷⁴
 nihśeṣāḥ kathitāś c-aiva nrpā ye vai purātanāḥ⁷⁵
 atr-ānuvamśa⁷⁶-śloko 'yam viprair gitah purātanaih⁷⁷
 Ikṣvākūnām ayam vamśāḥ Sumitr-ānto bhaviṣyati⁷⁸

Sumitram prāpya rājānām samsthām prāpsyati vai Kalau⁷⁹.

ity evam Mānavaṁ vamśāḥ⁸⁰ | ity evam Mānavaṁ kṣatram⁸¹
 prāg eva⁸² samudāhṛtaḥ⁸³ | Ailam ca samudāhṛtam⁸⁴ 30

IV⁵ Kurandaka: pBh Kanaika; fBh Gaṇaka; gBh Sun^o; Bh genly Ran^o; cBh Rūn^o; erBh omit him. CGr Kuḍava; abGr Kuḍara. Gr inserts a king Sumitra before him, misplacing aptly the next king Sumitra.

⁶² In jMt Kūl^o; fMt Krul^o; ceMt Kṣull^o.
⁶³ So Mt, Vā. V⁵, Bh agree: kBh Suretha; fMt Surasah: hVs Adhiratha; IV⁵ Vidūr^o or Vimyūr^o: cBh Sunaya; erBh omit him. Gr aptly Sumitra, see note⁶¹.

⁶⁴ Sutāḥ in cenMt. Bh tanayas tataḥ.
⁶⁵ So all: eVā omits this name.
⁶⁶ So Vā, bcdfgjknMt; eMt °thāś c-āpi: other Mt °thāj jātō; AMt adds hy: eVā °thāt tasmād: lV⁵ says tat-putraś.

⁶⁷ So Vā, nMt; eVā °sa; Mat genly °tu; bVā antya ca. Antyāḥ crp to antah in bMt, abGr; to anyāḥ in CefgjMt, V⁵ genly; to atah in CGr; to tataś in dVā: so antyaś ca to antasya in gkVā. Bh niṣhānta.

⁶⁸ So bdhVā, Bd. ACMt ete c-Aik^o; cenMt, eVā ete Ik^o; bdgjMt ity et-Ēk^o, jMt °ev-Ēk^o. Vā genly eta Aikśvākavāḥ; mVā ete Aī[la]kśvākavāḥ.

⁶⁹ Bhūpā in jMt.
⁷⁰ So Mt genly, eVā: c-ājnMt °syanti. Vā, Bd bhavitārah.

⁷¹ Kilau purā in jVā.
⁷² So Vā, Bd; eVā °tv ete; bcnMt °ānvayā ye tu. Mt genly °ānvayāye tu: jMt Vṛhadba... nrpā ye tu; cjqBh °balā nrpāḥ. V⁵ °bal-ānvayāḥ. Bh genly ete Bārhadbal-ānvayāḥ: rtBh ete c-ānāgatā nrpāḥ.

⁷³ So Mt genly: dMt kṣudra-vamdh^o, bfgMt

°bāndhavāḥ, eVā putra-bāndh^o; kMt kṣatra-bāndhavāḥ: jMt kruddha-vamdhanaḥ; cenMt śuddha-vamśa-jāḥ. Bd reads this half line, mahā-virya-parākramāḥ. Vā repeats bhavitārah Kalau yuge.

⁷⁴ This line is only in Va and Bd.
⁷⁵ This line is only in cenMt.
⁷⁶ Atr-ānubandha in kMt.
⁷⁷ So Mt genly; bcfjnMt gīto vipraih. Vā bhaviṣya- jñair adāhṛtaḥ; Bd bhaviṣyaj- jñ^o; dVā bhaviṣyatair (or °nair): see Introdn. § 8.

⁷⁸ So all; but jMt Sumitrā te bh^o: eMt omits the second half line.

⁷⁹ So all: except that V⁵, Bh begin yatas tam; rBh eṣyati for prāpsyati; lV⁵ tasmāt for samsthām. V⁵ reads the second half line, sa saṁsthām(h, saṁsthānam) prāpsyate Kalau. This line in jMt is—

Sumitraś c-āpi rājā vai saṁsthām prāpsyati kevalam.

⁸⁰ So this line is in Mt genly: bMt Mānavaṁ vamśam.

⁸¹ So this line is in Vā, Bd: CgkVā t̄kṣetram: eVā blunders thus—

ity etat Soma-jaṁ kṣatram Aila-jaṁ samudāhṛtam:

for Aila-ja = Soma-ja, and neither term applies to the Aikśvākus who were Mānavas.

⁸² In bMt Pāṇḍavam; cnMt Ailasya; eMt Elaś ca; kMt t̄malasa; jMt etaiḥ ca; dMt crp.

⁸³ In bMt °tam: eMt su-mah-ādṛtaḥ; cMt su-mah-ādbhutah.

⁸⁴ Su-suhṛd-gatam in bVā.

Bārhadrathas.

Text—AMt 271, 17^b–30^a; AVā 99, 294–309^a; Bd iii, 74, 107^b–122^a.

Corresp. passages—CVś iv, 23; GBh ix, 22, 45^b–49; CGr i, 141, 9–11.

The Matsya, Vāyu and Brahmānda give the whole, and agree except where noted. The Viṣṇu, Bhāgavata and Garuda give merely a list of names. There is some confusion in the Matsya in lines 20, 22, and 24 compared with l. 26, and its version and that of the Vāyu and Brahmānda are both given, the Matsya on the left and the other on the right.

Scarcely any copies are complete. L. 15 is only in Vā and Bd, and ll. 30, 31 only in jMt. All copies of Mt omit ll. 26–28, except that l. 26 is in dfykmMt and ll. 27, 28 in cdefgjkmMt. Other omissions are: ceMt ll. 8, 9, 13, 20, 21, 23–25, and eMt also ll. 29, 32, 33; jMt ll. 8–12, 17–19, 32, 33; kmMt ll. 12, 13, 17–23; lMt ll. 8–12, 21–29; mMt ll. 10–12, 14, 24, 25 and misplaces 18–20 after 23; nMt ll. 19 (second half)–22 (first half): a¹a²Vā ll. 23–25; bVā ll. 16 (second half)–18 (first half); eVā ll. 7–9, 15; fVā l. 25; gVā ll. 21–29; jVā ll. 1 (second half)–2 (first half), 10–12; lVā ll. 8–12; mVā ll. 23–25: hMt and lVś have lost the whole. Vś and Bh omit Nirvṛti; rBh also Kṣema, Suvrata, Dharmanetra and Suṣrama; and alGr Senājit and all after Dr̥dhasena.

Lines 30, 31 in jMt are perhaps valuable. This dynasty was founded by Bṛhadratha, son of Vasu Caidyōparicara, and he and his 9 successors reigned down to the great battle; see JRAS, 1910, pp. 11, 22, 29. From the battle to Senājit 6 kings are named, excluding Senājit who is spoken of as the then reigning king; and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 10 before the battle and 22 after; or from the standpoint of Senājit's reign 16 past and 16 future. Lines 30–31 in jMt take the standpoint of his reign and speak of him and his successors as the 16 future kings, and say *prima facie* their total duration was 723 years; see note ⁹⁸. Lines 32–33, which are not in jMt, reckon (in a way) from the beginning and speak of all the 32 kings as future since most of them were posterior to the battle; and thus they say the whole dynasty lasted 1000 years. These two statements are not contradictory but are hardly compatible, because taken together they assign 723 years to the last 16 kings and only 277 to the first 16. The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines 30–31 as two independent sentences, and treat *teṣām* as applying, not merely to those 16 future kings, but to the Bṛhadrathas generally, their purport stands thus—"These 16 kings are to be known as the future Bṛhadrathas: and¹ their kingdom (that is, the kingdom of the Bṛhadrathas) lasts 723 years." The total duration then, 723 years, would be within possibility, for the average reign would be about 22½ years. This rendering would of course discredit lines 32–33. If we read *vayo* in jMt with that construction (see note ⁹⁸), the total period would be 700 years and would give an average reign of just under 22 years, which would be *viṁś-ādhikam*.

¹ The position of *ca* does not necessarily discredit this rendering, for *cas* are often inserted anywhere in these accounts.

BĀRHĀDRATHAS

Ata ūrdhvam pravakṣyāmi Māgadhā ye Bṛhadrathāḥ¹
 Jarāsandhasya ye vāṁśe² Sahadev-ānvaye³ nṛpāḥ⁴
 atītā vartamānāś ca⁴ bhaviṣyāś ca tathā punaḥ⁵
 prādhānyataḥ pravakṣyāmi gadato me nibodhata⁶
 saṅgrāme Bhāratae vṛtte⁷ Sahadeve nipātite⁸
 Somādhis⁹ tasya dāyādo¹⁰ rājābhūt¹¹ sa Girivraje¹²
 pañcāśataṁ¹³ tathāśṭau ca¹⁴ samā rājyam akārayat
 Śrutasravāś¹⁵ catuh-ṣaṣṭim¹⁶ samās tasyānvaye¹⁷ 'bhāvav¹⁸
 Ayutāyus¹⁹ tu²⁰ ṣad-vimśat²¹ rājyāṁ varsāny²² akārayat
 catvāśrimśat²³ samās tasya
 Niramitro²⁵ divāṁ gataḥ¹⁰
 mahīm bhuktvā divāṁ gataḥ¹⁰

half line, pañcāśat sapta ca tatva.

¹⁴ Tathā ca-iva in bMt; eVā omits th-
 ḍṣṭau ca.

¹⁵ So Mt, a¹⁻⁴mVā, Bd. Bh, bkVṣ, CGr
 agree. CVā °śrūvāś; fBh °śrūva; abGr
 °ścavāś; gBh Śatasravas, tBh Vyutas^o. Vṣ
 genly Śrutarāv; aVṣ + Tuksata.

¹⁶ So Mt, Ca¹Vā: a²⁻⁴bdfghjklmVā, Bd
 sapta-ṣaṣṭi; but dVā repeats the line thus—

Śrutasravā ṣaṣṭi samās tatas tasya suto
 'bhāvav:

so bVā also, erp.

¹⁷ So Mt genly; bMt °ānvayo; dMt °āntayo;
 nMt tasya nayo. Vā, Bd tasya suto.

¹⁸ Bhāvav in bkMt.

¹⁹ So Vā, Bd. Vṣ, Bh, CGr agree; gVṣ
 °tāyuta, abGr °tāmus, rBh °dhāyus; fBh
 °dhūtaś ca; jVṣ Uyus. Mt genly Apratīpi;
 a¹a²dfgmMt Apratāpi (which would be an
 easy misreading of Ayutāy); nMt Anayā-
 pām; kMt Asutā.

²⁰ Ca in Mt.

²¹ So bkMt, Bd; Vā genly ṣad-vimśat¹:
 mVā that or sat-trimśat. Mt genly,
 a¹a²fjgnVā sat-trimśat or °śam: but dfgMt,
 bdhVā ṣad-trimśat or °śa, where the d sug-
 gests the correct reading is ṣad-vimśat, for
 v and tr are often confused.

²² So Vā, Bd. Mt samā (kMt abdām)
 rājyam.

²³ So Mt: kMt °śati.

²⁴ So Vā, Bd: eVā omits these words.

²⁵ So Mt genly; bnMt tasmān Nir^o; nMt
 Nirāmitro: but ceMt samā Mitro bhuktvā
 ca-iva; kMt Śarmamitro bhogān bhuktvā;
 dfgMt Nirāmitro (g, °titro) bhuktvā ca-ēmām.

¹ So Mt, a²a³a⁴bdfghVā; also lVā (reading
 yo); fkmVā Māgadha (m, °dhe) ye Bṛhad-
 rathāḥ, Bd Māgadho yo B°, jMt Māgadhēśo
 B°: other Vā Māgadheyān Bṛhadrathān:
 eVā vāṁśe ye vai Vṛhadrathāt. Bh says—

Atha Māgadha-rājāno bhavitāro vadāmi te;
 which is not Skt but Pali; see Appendix I,
 § ii. Vṣ says—

Māgadhanām Vāḥadrathānām bhaviṣyānām
 (kVā bhāvīnām) anukramāni kathayāmī.

² So Vā, Bd. Mt pūrveṇa ye Jarāsandhāt,
 which should prob. be pūrve tu ye J°, cf.
 jMt sarve ye tu J°. Vṣ says—

atra hi vāṁśe mahābalā Jarāsandha-
 pradhānā babhūvah.

See JRAS, 1908, p. 316; and 1910, p. 29.

³ In jMt °dervās tu ye; dMt erp.

⁴ Both accus. pl. in cefgnMt; both nom.
 sing. in jMt.

⁵ So Vā, Bd. Mt °syāṁś (bdj, °syāś) ca
 nibodhata (j, nibodha tām).

⁶ This line only in Vā, Bd: eVā prādhānyāś
 tām.

⁷ So Mt; jMt matte. Vā, Bd tasmin.

⁸ So Mt, eVā. Vā, Bd °deo nipātitaḥ:
 ceMt yaiś ca bhukta mānī drayam (c, druyam).

⁹ So Mt, Vā genly. Bd, cdefgjVā, CGr
 Somāpi; eVā, bhVṣ °āvi; bnMt °ādi; Vṣ
 genly °āmi; kVṣ °āri: aVṣ Semāvi; jMt,
 bVā Samādhi, hVā Sām^o. Bh Mārjāri. For
 Somādhis tasya cMt has Sahadevasya, eMt
 °deo 'sya.

¹⁰ So Mt. Vā, Bd tānayo.

¹¹ So Mt: eVā rāj-āśit. Vā, Bd rājarsih.

¹² In lMt Girīśāmīvrajan; ceMt samiti-
 dhvajah.

¹³ Pañcāśao ca in fgMt; jMt reads this

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pañcāśatam samāḥ ṣaṭ ca ²⁶ Suksatrah ²⁷ prāptavān mahīm
 trayo-vimśad Bṛhatkarmā ²⁸ rājyam varṣāny ²⁹ akārayat
 Senājit ³⁰ samprayātaś ca ³¹ | Senājit ³⁰ sāmpratam ³² cāpi
 bhuktvā ³³ pañcāśatam ³⁴ mahīm | etā vai ³⁵ bhokṣyate ³⁶ samāḥ ³⁷
 Śrutanjayas ³⁸ tu ³⁹ varṣāni ⁴⁰ catvārimśad ⁴¹ bhaviṣyati
 mahā-balo ⁴² mahā-bāhur ⁴³ mahā-buddhi ⁴⁴-parākramah ¹⁵
 aṣṭā-vimśati ⁴⁵ varṣāni mahīm ⁴⁶ prāpsyati vai ⁴⁷ Vibhuh ⁴⁸
 aṣṭā-pañcāśatam ⁴⁹ cābdān ⁵⁰ rājye sthāsyati vai Śuciḥ ⁵¹
 aṣṭā-vimśat ⁵² sāmā rājā ⁵³ Kṣemo ⁵⁴ bhokṣyati vai mahīm ⁵⁵

Vś, eVā, Bh, Gr *Nirāmitro*. Bh adds *tat-sutah*.

²⁶ But *fgMt* ṣadva; *nMt* ṣadga; *cMt* saṣṭah; *eMt* hy aṣṭah; *eVā* tasya.

²⁷ So *dfMt*, *a³eVā*, *Bd*; Vś agrees: *kVā* *Sukṣatrā*; *a⁴fgmVā* °*ksattā*. *Ca* *a²Vā* °*kṛttah*, *hVā* °*kṛtā*, *bVā* °*kṛtā*, *dVā* °*kṣakrt*; *gMt* *Kṣukṣatrāh*; *bMt* *Sukṣarāh*. Mt genly *Surakṣah*; *ceMt* *Sumitraḥ*; *kMt* *Nakṣatrāh*; *nMt* erp. Bh, *bVś* *Sunaksatra*; *abGr* *Suhakṣ*; *CGr* *Svakṣetra*. Vś adds *tat-tanayah*.

²⁸ So *Vā*, *Bd*, with °*sad*, °*sam*, or °*sa*. Mt *Bṛhatkarmā* *trayo-vimśad*; *ceMt* °*tu dvā-trimśat*. Vś *Vṛhatkarman*. Bh °*tsena*; hBh *Vihāṣena*. *CGr* *Bahukarmaka*; *abGr* *Varukarmāṇa*.

²⁹ So *Vā*, *Bd*; *eVā* *varṣāni* °*kār*. Mt genly *ablaṁ rājyam*, *fgMt* *abdān*: *cenMt* read this half line, *prāptā* (*n*, °*taś*; *c*, °*tvā*) *c-ēmāṁ rasundharām*.

³⁰ So Mt, *Vā* genly, *Bd*: *a²bdjMt*, *a²a³Vā*, *Vś*, *CGr* *Sena*; *nMt* *Sena*, *mMt* *Śyena*; *kVā* *San-jit*. Bh genly *Karmajit*, *nBh* *Kār*, *hkBh* *Kūr*; *rBh* *Dharmavid*: *eVā* *Manīṣi*. *CGr* inverts this king and the next. See the corresponding lines about *Adhisimakṛṣṇa* (p. 4, l. 6) and *Divākara* (p. 10, l. 5).

³¹ So Mt genly: *bfgnMt* *sāmpratas* c-āyam, *jMt* *samprajic* c°.

³² So *Vā*, *Bd*: *eVā* *sāmpratas*.

³³ *Bhokta* in *bdfgjnMt*.

³⁴ So *a¹a³bdlMt*; *fgMt* °*śatā*. Mt genly *pañca-śatam*.

³⁵ So *Vā* genly, *Bd*. *CVā* *etāṁ vai*, 'this (earth)'. But *eVā* *pañcāśad*, thus bringing this version into similarity to the corresponding verses, p. 4, l. 6 and p. 10, l. 5.

³⁶ *CVā* *bhuṣyate*; *fmVā* *bhokṣyase*.

³⁷ In *mVā* *tava*; *fVā* *tave*.

³⁸ So all; except *jMt* *Śrutiñj*; *a³kVā* *Śatañj*; *gMt* *Śrūtañj*; *bMt* *Stutañj*; *dVś* *Kṣatañj*; *bVś* *Ripuñj*: *eVā* *Śatāmyajñas*. Bh names him *Śratañjaya* indirectly, *Śratañjaya* *Vipraḥ*; *cBh* *Mutañj*. *CGr* inverts him and *Senājit*.

³⁹ *Ca* in *cenMt*.

⁴⁰ In *enMt* *varṣāñāṁ*; *jMt* *varṣān* *vai*.

⁴¹ *Pañca-trimśat* in *fgMt*, *eVā*.

⁴² This line is only in *Vā*, *Bd*. *CVā* °*bāhur*. *Bd* *ripuñjayo*.

⁴³ *CVā* °*buddhir*.

⁴⁴ *CVā* *bhīma*; *gVā* *bala*.

⁴⁵ So Mt; *eVā* aṣṭā-vimśat tu: *gmVā* *pañca-vimśat* tu. *Vā*, *Bd* *pañca-trimśat* tu.

⁴⁶ *Masvā* in *eVā*.

⁴⁷ So Mt genly; *jMt* *pāsyati*; *cenMt* *sāmpṛāpsyate*. *Vā*, *Bd* *pālayitā*.

⁴⁸ So Mt genly, *eVā*; *bMt* *vibho*; *cefgMt* *Prabhuh*; *lMt* *prabho*: *djkMt* *vīryavān* for *vai Vibhuh*. *Vś*, Bh genly *Vipra*; *pBh* *Dhipra*; *jVś* *Pipra*; *kVś* *Ripu*; *bVś* *Ripuñjaya*. *CGr* *Bhūri*; *abGr* *Sāmvi*. *Vā*, *Bd* *nrpah*, giving no name; *mVā* [vr] *nrpah*.

⁴⁹ Aṣṭau *pañcāśatā* in *eVā*.

⁵⁰ So *dfgMt*, *Vā*, *Bd*: *cMt* c-ābda; *nMt*, *hVā* °*cāśān*; *eMt* °*cāśātā*. Mt genly ṣaṭ ca: *eVā* °*sūnho*.

⁵¹ So all: except *nBh* *Suci*; *bMt* *Muciḥ*; *eMt* *Śruciḥ*; *gBh* *Śuśi*. Vś adds *tasna* *putrah*.

⁵² In *cdeMt* aṣṭā-trimśat (or °*sa*); *mMt* *dvātrīmśas* ca.

⁵³ So Mt. *Vā*, *Bd* *prūṇāḥ*.

⁵⁴ So all: except *eVā* *Kṣamo*; *lMt* *Kṣaimo*. Vś genly, *CGr* *Kṣeriya*: *fgMt* *Pakso* or *Yakṣo*.

⁵⁵ So Mt genly; *cefgMt* *bhokṣyati* (*f*, *bhoyati*) *medinīm*. *Vā*, *Bd* *rājā bhaviṣyati*.

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Suvratas tu ⁵⁶ catuh-śaṣṭiṁ ⁵⁷ rājyam prāpsyati vīryavān ⁵⁸	pañca-trimśati ⁵⁹ varṣāṇi	pañca varṣāṇi pūrṇāni ⁶⁰
Sunetro ⁶¹ bhokṣyate mahīm ⁶²	Dharmanetro ⁶³ bhaviṣyati	20
bhokṣyate ⁶⁴ Nirvṛtiś ⁶⁵ c=ēmām ⁶⁶	aṣṭa-pañcāśatam samāḥ ⁶⁷	
aṣṭa-viṁśat ⁶⁸ samā rājyam	aṣṭa-trimśat ⁶⁹ samā rājyam ⁷⁰	
Trinetro ⁷¹ bhokṣyate tataḥ ⁷²	Suśramasya ⁷³ bhaviṣyati	
catvāriṁśat tath-aṣṭau ca ⁷⁴ Dṛḍhaseno ⁷⁵ bhaviṣyati	trayas-trimśat tu varṣāṇi	
trayas-trimśat tu ⁷⁶ varṣāṇi	Sumatiḥ ⁷⁹ prapsyate tataḥ ⁸⁰	
Mahīnetraḥ ⁷⁷ prakāṣyate ⁷⁸	dvā-trimśat tu ⁸¹ samā rājā ⁸² Sucalas ⁸³ tu bhaviṣyati ⁸⁴	25

⁵⁶ So Bd. Vs, Bh, CGr agree: also eVā *Suvratas tha* (for *Suvrato tha*); CbfgmVā *Suvatas tu*. Vā genly *Bhuvatas tu*; jVā, 2 MSS of CVā *Yuvatas*; dVā *taṣavatsara*; jBh *Suvrta*; abGr *Sujāta*. Mt genly *Anuvrataś*, gMt ^otraś; fMt *Anuvrta*: ceMt *Kṣemakasya*.

⁵⁷ So Mt, Vā, Bd (^oti, ^oti, ^oti, ^oti): cdeMt *sutah sastī*; dVā *tu sastīm vai*; mMt *sastī samā*.

⁵⁸ In ceMt *yatnataḥ* (for *Suvrataḥ*? see note ⁵⁶).

⁵⁹ So CbMt; fgjkmMt ^otriṁśat tu (m, ca; k omits *tu*). AlMt ^oviṁśati; dMt *pañcāśac ca* (with syll. short).

⁶⁰ So Vā, Bd: eVā *varṣāṇi* repeated.

⁶¹ In jMt *tśānātṛo*; lMt *pañcāśan*.

⁶² *Mahān* in jMt.

⁶³ So Vā, Bd; also hVs, hjkBh, and v. r. in GBh; hV ^onepro. Bh genly *Dharmasūtra*; nBh ^oputra; bqBh ^okṣetra. Vs, Gr briefly *Dharma*.

⁶⁴ *Bhojyate* in mMt, emVā.

⁶⁵ So Mt; jMt *Nirvṛtiś*; eVā *Nṛbhṛtaḥ*. Vā, Bd *nṛpatis*.

⁶⁶ So Mt. Bd c=ēmā; a¹a²a⁴fkmVā *caimā*; hVā *caibhā*; dVā c=obhā; other Vā c=aiva: eVā *pr̥thvīm*.

⁶⁷ In fMt *aṣṭam p*^o: bMt *aṣṭā-pañcāśa vai samām*.

⁶⁸ So Mt: cdeMt ^oviṁśā.

⁶⁹ So Vā, Bd. CVā *aṣṭā*.

⁷⁰ So Vā. Bd *rāṣṭram*.

⁷¹ So Mt genly; jMt *Train*^o: cdefgMt *Sun*^o.

⁷² In cefgjMt *nṛpah*; dMt *mahīm*.

⁷³ So Bd; Vs genly *Suśrama*: hVs *Suśrama*, eVs and abGr *Śus*^o, CGr *taśmaś*^o:

dVs *Śuśuma*; tBh *Śrama*. Bh genly *Śama*; hknBh *Sama*; bVs *Susava*; hVs *Suśrama*. Vā genly *Suvratasya*, eVā *Suśrut*^o.

⁷⁴ So Mt; eVā ^ośatam aṣṭau ca. Vā, Bd ^osad *taśa-ḍṣṭau ca*.

⁷⁵ So a²djMt, Vā genly, Bd. Vs genly, BcrtBh agree; CGr ^osenaka; jVs ^ośnena; abGr *Dṛḍhasenaka* (Pkt): mMt *Dṛḍhanetā*; fgMt and eVā *Vṛhaiseno*; bMt *Mahats*^o, nMt *Mahāś*, CVa¹a²a⁴Mt *Dyumats*^o, and so GpBh (altered in p to *Dṛḍhas*^o).

⁷⁶ So Mt genly; djMt ^osac ca; fgMt ^ośati: kMt *pañca-trimśad* (omitting *tu*).

⁷⁷ So CVa¹a²knMt: a¹a²bdfgjMt *mahīm* N^o.

⁷⁸ So Mt genly: a²bMt *praśāsyate*, dgMt ^oti; a²kMt *praśasyate*, gjnMt ^oti. The root *praśas* appears to be treated as belonging to the ya class, see *Various local dynasties*, note ⁶⁴, post.

⁷⁹ So Vā, Bd, Vs, Bh, CGr: dVs *Sumanti*.

⁸⁰ In eVā ^ote *mahīm*; dVā *viṁśatih samāḥ*.

⁸¹ So Mt genly, eVā; dfgkMt ^osac ca; nMt ^ośatam. Vā *dvā-viṁśati*; jMt ^ośat tu. Bd *catvāriṁśat*.

⁸² So Mt; fgMt *rājan*. Vā, dMt *rājyam*. AkMt add. *hy*.

⁸³ Mt genly *Acalas*; bMt *Abalas*: a¹a²jVā *Sucalo*; CVā *Sucālo*; a³a⁴bhkVā *Sucālo*. Vs, nMt, Bh, CGr *Subalas*; hBh *Subāla*; cBh *Surbola*: eVā *Sudhanvā*; rBh *Bhūvana* or *Bhūbala*; one CVā MS *Yuvāno*. *Sucalo* seems the best form. Bd omits this line: dVā reads it—

rājyam Sucālo bhokṣyati atha śatru-jayī tataḥ;

which suggests a king *Satrujayin*, but no other authority supports this. Bh adds *janitā tataḥ*, 'son of the preceding'

catvārimśat samā rājā ⁸⁵ Sunetro ⁸⁶ bhokṣyate ⁸⁷ tatah ⁸⁸
 Satyajit ⁸⁹ pṛthivīm rājā ⁹⁰ try-aśitīm ⁹¹ bhokṣyate ⁹² samāḥ ⁹³
 prāpy-ēmāṁ Viśvajic ⁹⁴ cāpi pañca-vimśad ⁹⁵ bhavisyati
 Ripuñjayas ⁹⁶ tu varṣāṇī ⁹⁷ pañcāśat prāpsyate mahīm
 sodaśaite ⁹⁸ nṛpā jñeyā bhavitāro Bṛhadrathāḥ 30
 trayo ⁹⁹-vimś-ādhikam teśāṁ rājyam ca śata-saptakam
 dvā-trimśac ¹ ca ² nṛpā hy ete ³ bhavitāro Bṛhadrathāḥ ⁴
 pūrṇam varṣa-sahasram ⁵ vai ⁶ teśāṁ rājyam bhavisyati ⁷.

Pradyotas.

Text—AMt 272, 1-5; AVā 99, 309^b-314^a; Bd iii, 74, 122^b-127^a.

Corresp. passages—CVś iv, 24, 1-2; GBh xii, 1, 2-4.

The Matsya, Vāyu, and Brahmāṇḍa give the whole dynasty. The Viṣṇu and Bhāgavata name all the kings.

All are complete, except thus: *CkMt* omit lines 9, 10; *gMt* ll. 5, 6; *bMt*

⁸⁴ So Mt. Vā *bhokṣyate tataḥ*; eVā *bho-*
jyate^o.

⁸⁵ As to this line, see p. 13: *dfykmMt rājyam*.

⁸⁶ So Mt, Vā, Bd. Vś genly, *frtBh Sunīta*,
dvś °nāta; Bh genly, *aVś °nītha*. CGr
Nīta.

⁸⁷ In *kMt bhojyate*; *eVā bhavitā*.

⁸⁸ In *dfykmMt nṛpāḥ*.

⁸⁹ So all (see p. 13); except *jkMt Saptajit*;
cdemMt Sarvajit.

⁹⁰ So *cdefkmMt*, *eVā*; *gjMt °vī-rējā*. Vā
 genly *°vī-rājyam*. Bd *°vī-rāṣṭram*.

⁹¹ So Vā, Bd: *cdefkmMt aśitīm*; *dMt*
aśītīḥ: *eVā trimśatam*: *jkMt* reads this half
 line, *'śītīm prāpsyati vai samāḥ*. *Tryaśītīm*
 may be a mistake for *hy aśītīm*, or (by
 metathesis of vowels) for *trimśatam*.

⁹² In *eVā bhojyate*; *cdefgkmMt prāpsyate*.

⁹³ In *dfykmMt tataḥ*; *ceMt nṛpāḥ*.

⁹⁴ So all (see p. 13): but *kVā Viśvajic*; Vā
 genly *Viśvajic*: *cdefgjkmMt* read this half
 line, *Viśvajic c-aiva (d, sarba) varṣāni*.

⁹⁵ So *ekMt*, *dfmVā*, Bd. Vā genly, *cdjmMt*
trimśad: *gMt tri-pañcaśad*, *fMt °cād*.

⁹⁶ So Mt, *eVā*. Vś, Bh agree: see *Pradyotas*, note¹. Vā, Bd synonym. *Arīñj*;
dVā + Acīrañj^o; CGr *Iṣuñj*^o: *gMt* omits this
 line and repeats l. 24 here. Vś adds *tasya
 putrah*.

⁹⁷ So Mt, Vā. Bd *varṣāṇām*.

⁹⁸ So *jkMt* (see p. 13) with *sodaśaite*, which
 no doubt means *sodaśaite*, because from
 Senājīt to the end there were 16 kings,
 though its list is imperfect.

⁹⁹ So *jkMt* (see p. 13) reading *vayo*, which
 is no doubt a misreading of *trayo*, *tr* and *v*
 being often confused. If we keep *vayo*, the
 line may perhaps mean, 'Their periods ex-
 ceeded 20 years, and their kingdom lasted
 700 years'; yet the first of these two state-
 ments, if it can be so rendered, seems inept:
 see p. 13.

¹ So Mt genly, Vā. *CōlMt °śāti* (omitting
ca). Bd *dvāvīmśac*, which is the total num-
 ber of kings mentioned. This half line in
gVā is, *ete mahābalāḥ sarve*.

² Mat *tu*; *eVā* omits.

³ *CMt nṛpārhyate* (misprint): *eVā ete hi
 nṛpā*.

⁴ So Mt, Bd. Vā genly *°thāt*. *CVā Drīhad-*
rathāḥ; *eVā dṛḍha-vratāḥ*.

⁵ In *dMt pūrṇam v°*; *fyMt pūrṇe varṣa-*
sahasre. Vś *varṣa-sahasram ekam*. Bh
sāhasra-vatsaram.

⁶ Mt *tu*.

⁷ After this line *AbcMt* insert l. 3 from the
 next dynasty.

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inserts l. 2 of the next dynasty after l. 8: *eVā* omits ll. 9 (second half), 10; *mVā* omits ll. 5, 6 and reads then ll. 8, 9, 7-10: *nBh* has lost Viśākhayūpa to the end; and *hpMt* and *btBh* the whole.

The total of the reigns agrees with the period assigned to the dynasty, which is 138 years according to *Vā*, *Bd*, *Vś*, and *Bh*. *Mt* generally says the duration was 52 years, or at most (if *dvi-pañcāśat* could mean *dīlī pañcāśat*) 100 roundly; but several copies make it 152 years (see note ³⁹).

<i>Bṛhadrathesv</i> ¹ <i>atīteṣu</i> ² <i>Vīthotresv</i> ³ <i>Avantiṣu</i> ⁴ <i>Pulikah</i> ⁵ <i>svāminam</i> <i>hatvā</i> ⁶ <i>sva</i> ⁸ - <i>putram</i> <i>abhiṣekṣyati</i> <i>miṣatām</i> ¹⁰ <i>ksatriyāñām</i> ¹¹ <i>ca</i> ¹² <i>Bālakah</i> ¹⁴ <i>Pulik-ōdbhavah</i> ¹⁵ <i>sa</i> <i>vai</i> <i>pranata</i> ¹⁹ - <i>sāmanto</i> ²⁰ <i>bhavisyo</i> ²¹ <i>naya</i> - <i>varjitaḥ</i> ²²	<i>Sunikah</i> ⁷ <i>svāminam</i> <i>hatvā</i> <i>putram</i> <i>samabhiṣekṣyati</i> ⁹ <i>miṣatām</i> <i>ksatriyāñām</i> <i>hi</i> ¹³ <i>Pradyotam</i> ¹⁶ <i>Suniko</i> ¹⁷ <i>balāt</i> ¹⁸
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¹ In *a¹bMt* *°rathe*: *nMt* *Bārhadrathesv*, *eMt* *°ratheśa*.

² In *beMt* *vyaṭīteṣu*; *a²Mt* *°te tu*; *bVā* omits *°tīteṣu*.

³ So *Mt* genly: *Vā* genly and *cdenMt* *Vīta*^o; *eVā* *Riti*^o. *Bd* *Virahantīṣv*. *Vīthotresv* is right; see *Early Contemporary Dynasties*, l. 7, where all three read it right; the name occurs often in the *Purāṇas*.

⁴ So *Mt* genly. *Bd*, *a²a³bfgVā* *a-varṭiṣu*. Other *Vā* *°hotreṣu* *vartīṣu*, *eVā* *°varṇīṣu*, *fjgkMt* *°bandhuṣu*; *lMt* *°bhaviṣyati*.

⁵ So *a¹-sbcdefgkmnMt*. *CGVa⁴lMt* *Pulakah*; *jMt* *Palikāh*.

⁶ *Kṛtrā* in *eMt*.

⁷ So *fmVā*; and *Vś* genly. *Bd*, *Bh* *Śunaka*; *dBh* *Śanaka*. *Vā* genly, *hkVś* *Munikah*; *lVś* *Munika*. *Vś* says—

yo 'yām Ripuñjayo nāma Bārhadratho 'ntyah tasya Suniko nām-āmātyo* bhaviṣyati. Sa cainam svāminam hatvā svāputram Pradyota'-nāmānam abhiṣekṣyati: where* *kVś* *āpatyo*; *eVś* *Pradyotana*. *Bh* reads—

yo 'nty* Purañjayo' nāma bhavisyo Bārahadrathah;

tasy-āmātyas tu Śunako hatvā svāminam ātmajam

Pradyota-sañjām rājānaṁ karta:—

where* *lVś* 'nyuh'; *dBh* *Ripuñjayo* correctly, see p. 17, note ³⁸: *°Bārahadrathah* for the metre; *eBh* *Bārhayad*^o; *cpBh* *Vāvṛhad*^o; *dBh* 'tha *Bārhad*^o, *fnrsBh* *Bārhad*^o, in dis-

regard of metre: *qBh* and v. r. in *GBh* amend this half line, *bhāvyo Bārhadratho nṛpah*.

⁸ *Svam* in *bedMt*; *eMt* *†sūm*.

⁹ So *Vā*, *Bd*; *sam-* was probably *svam* originally: *dVā rājye 'bhi*^o.

¹⁰ So *Mt* genly: *bMt* *jīyatām*; *lMt* *niyatām*; *nMt* *niyatā*; *dMt* *†maśilām*: see p. 17, note ⁷.

¹¹ In *dMt* *°yāyām*.

¹² *Tu* in *cdefgjnMt*.

¹³ *Ca* in *eVā*.

¹⁴ So *Mt* genly: *bMt* *bālakaih*; *jMt* *Mālikah*; see note ²⁷.

¹⁵ So *cejnMt*; see note ⁵. *ACMt* *Pulak*^o; *kMt* *Pulako* merely. But *bdMt* *Puliko balāt*, *lMt* *Pulako*^o, *fgmMt* *Pāluko*^o. The accus. seems to be required.

¹⁶ So *Vā* genly. *Vś*, *Bh* corroborate, see note ⁷. *Bd* *°tim*; *eVā* *Suduotam*. *Ca¹a³kVā* *Pradyoto*.

¹⁷ See note ⁷; *fVā* *Śunike*. *Vā* genly *Muniko*, *mVā* *°ke*. *Bd* *nṛpatim*.

¹⁸ To its statement in note ⁷ *hVś* adds *†kyi* *sāṁnati pārśva svayam eva rājā svayāmava bhāvino*.

¹⁹ In *eMt* *prajāta*; *kMt* *prajāntāh*.

²⁰ In *lMt* *śrimanta*.

²¹ So *Mt* genly, *eVā*. *Vā* genly, *a¹a²bdMt* *°sye*; *jMt* *bhavītā*.

²² So *Ca³a⁴cejklmVā*; so *AVā* which prints it *'naya*^o. But *dMt* *nava-v*^o; *eVā* *na ca v*^o; *fMt* *na ca dhārmikah*, *GVa¹a²mMt* *°dharmatah*, *bMt* *°dharma-jit*:

PRADYOTAS

19

trayo-vimśat samā rājā ²³ bhavitā ²⁴ sa nar-ottamah ²⁵	5
catur-vimśat samā rājā ²⁶ Pālako ²⁷ bhavitā tatah ²⁸	
Viśakhayūpo ²⁹ bhavitā nrpah pañcāsatim ³⁰ samāh	
eka-vimśat samā rājā ³¹	
Sūryakas ³³ tu bhaviṣyati	eka-vimśat ³² samā rājyam
bhaviṣyati ³⁵ samā ³⁶ vimśat ³⁷	Ajakasya ³⁴ bhaviṣyati
dvi-pañcāsat tato ³⁹ bhuktvā ⁴⁰	tat-suto Nandivardhanah ³⁸
prāṇaṣṭah ⁴⁴ pañca te nrpah.	aṣṭa-trimśac ⁴¹ -chatam ⁴² bhāvyāḥ ⁴³
	Prādyotah ⁴⁵ pañca te sutāḥ ⁴⁶ . 10

dVā *mitra-varjitah*; bVā merely *varjitah*.
Bd reads this half line *bhaviṣyena pravar-titah*.

²³ In a²a⁴Vā *rājya*.

²⁴ In nMt *bhaviṣyat*.

²⁵ In bInMt *manmath-āturaḥ*.

²⁶ So Vā, Bd. Mt genly aṣṭā-vimśati var-śāṇi: bMt °vimśati tathā varṣā (with an extra syll.), see Appendix 1, § i: kMt °vimśat tato yo (with a syll. short).

²⁷ So all, except hBh *Pal*^o; dBh *Yāl*^o (p and y confused); kVs *Gopāl*^o; cMt *Bāl*^o; bInMt *Ti*^o: jMt *Pālako*; lVs *Baka*; lMt *Nalakṣo*. Vs adds, *tasy-āpi Pālaka-nāmā putro*; Bh *yat Pālakah sutāḥ*.

²⁸ So Vā, Bd: eVā *punah*. Mt nrpah.

²⁹ So genly, except dVs °yāpa, bVs °yūgha, cBh °śūpa, bMt and aVs °bhūpo, fmVā °dhūpo, jBh °dūya, fgMt °rūpo, rLh °nrpa. With the dialectical variation of s and kh, nMt and deVā *Viśaṣa-yūpo*, bVā °sūyo, kBh °mūpa. Otherwise dMt *Viśvākhayūpo*; hBh *Visvay*^o; kVs *Viśāśvāny*^o. Bh adds *tat-putro*; Vs implies it.

³⁰ So Ca¹a²a⁴Vā; bghkVā °tī; a³lVā °tīh: Bd °tām. Mt reads this half line, tri-pañcāsat (jMt *pañcāśa drā*) tathā samāh; eVā *kṣatṛiyānām samāśatam*.

³¹ So Mt: kMt *rājye*.

³² So efVā, Bd: mVā first *trayo-vimśat* (part of 1. 5 ?) but in repeating has *eka*^o. Vā genly *eka-trimśat*.

³³ So Mt genly: lMt *Sūryabas*; dMt *Mūr-jakas*; mMt *Mṛjukas*.

³⁴ So Vā, Bd; fVā *Ajyak*^o, dVā *Akark*^o. eVā reads this half line *Ajakah sa karisyati*. Bh genly *Rājaka*; Vs *Janaka*: dBh *Cājaka*; akVs *Ajaka*; hVs *Aja*.

³⁵ In bMt *Śiśunākah*.

³⁶ So Vā, Bd, bMt. Mt genly *nrpas*; fMt *bhras*.

³⁷ Mt *trimśat*; jMt *tadvat*.

³⁸ So Mt, Bd. Vs, Bh agree: dBh *Nanda*^o altered to *Nandi*^o; cVs *Nakṣi*^o. Vā genly *Varti*^o; one MS of CVā *Vardhi*^o; a¹Vā *Kīrti*^o. Bh adds *tat-putrah*; Vs implies it.

³⁹ So ACbklmMt: dMt *chate*; fgjnMt *chataṁ*; cMt *sutam*.

⁴⁰ In cdefgjMt *bhūtvā*; lMt *bhāvyah*.

⁴¹ So Vā genly, Bd; Ca⁴Vā *astā*^o; jVā *aṭti-trimśat*; dVā *taṣṭāttuṣā*.

⁴² In jmVā *satam*; dhVā *tatam*; gVā *samā*.

⁴³ In gVā *rājā*.

⁴⁴ In gMt *prāṇaṣṭhāḥ*; bMt *prāṇanyāḥ*; fMt *prāṇāṁdyāḥ*; lMt *prothotāḥ*.

⁴⁵ So Vā genly, Bd: a¹a²a⁴kmVā, Vs *Prad*^o. Bh *Prādyotanāḥ*; dBh *Prād*^o.

⁴⁶ So Vā. Bd nrpah. Similarly Vs—
ity ete aṣṭa*-trimśad*-uttaram abda-
śatam pañca Prādyotah pṛthivīm bhok-
ṣyanti:

where *aVs *ṣat*, hVs *dvā*; ¹bhkVs *vimśad*;
¹jVs *ardda*, hVs *aṣṭa*, and kVs *arū*, all cor-
ruptions of *abda*. Bh says—

pañca Prādyotanā imē
aṣṭa*-trimśi*-ottara-śatam bhokṣyanti
pṛthivīm nrpah:

where *fmBh *aṣṭā*; ¹mBh *vimś*.

Śiśunāgas.

Text—AMt 272, 6-13^a; AVā 99, 314^b-322^a; Bd iii, 74, 127^b-135^a.

Corresp. passages—CVs iv, 24, 3; GBh xii, 1, 5-8^a.

The Vāyu and Brahmānda give the whole, and the Matsya all except lines 11, 12. The Viṣṇu and Bhāgavata name all the kings and state the duration of the dynasty. All copies of the Matsya erroneously introduce the first two Kānvāyana kings (see note ²⁴) after l. 7; and the Vāyu and Brahmānda put l. 8 before ll. 6 and 7 contrary to all the other authorities.

The defects are these. CMt omits l. 1; ceMt ll. 13, 14; jMt ll. 6 (second half), 7 (first half); kMt ll. 2, 3, 10; lMt ll. 5, 6: a⁴Vā omits ll. 6-end; eVā ll. 8-10; fVā ll. 15, 16, 17 (first half); gVā ll. 7-14, 16, 17; hVā has only ll. 1-3; mBh omits Kṣemadharman to Udayin; uBh has only the verses stating the duration of the dynasty; and kpMt, bBh have nothing.

All the authorities say there were 10 kings, and do not differ much in their names. The duration of the dynasty appears to have been 163 years, for the Mt reading in l. 16 can well mean 'hundred, three, plus sixty' (see Introdn. §§ 42 ff.), though it would mean '360' if taken as literary Sanskrit; moreover '163' is a probable figure while '360' is an impossible one. The terms certainly admit of ambiguity, and an examination of the other versions shows how it developed.

The Bd and Bh reading *sasṭy-uttara-sāta-trayam* (see note ⁴⁰) can also mean 163, if it represents a Pkt original of (something like) *satthy-uttara-sataī tao*, but means 360 if taken as correct Skt. The former interpretation seems preferable, because this expression is used with *varṣāṇi* in Bd and with *saṁāḥ* in Bh, and these combinations do not constitute correct Skt but would be good in Pkt: still an ambiguity does appear there. It seems to have affected the two other versions. The Vā reading (see note ⁴⁶) taken as Pkt means 'hundred, three, plus sixty-two', but this is an impossible style of reckoning, and the only tenable construction is to read it as correct Skt meaning 362. As this is an impossible figure, I would suggest that the *dvi* is a corruption of *abda*¹, that the initial *a* blended with or was elided after the word that represented *varṣāṇi* in the Pkt original², and that the remaining *bda* was mistaken for *dvā* (or *dvi*). If this suggestion be tenable, the Vā reading agreed with Mt and meant 163. The Vs following upon the ambiguity and mistake says explicitly '362 years' in correct Skt.

¹ Compound consonants are sometimes inverted in the MSS, see note ⁴¹.

² Such elisions do take place in Pkt, and appear in Sanskrit, cf. p. 15, note ²⁹; p. 17, note ³¹; *Various local dynasties*, note ⁴⁸, *infra*; and to that cause are no doubt due the elisions in the middle of the following lines, AVā 88, 81, 115; 94, 21:—

apadlivain-ēti bahuśo 'vadat krodha-
samanvitah.
devaiḥ sārdham mahātejā 'nugrahāt tasya
dhīmataḥ,
rathī rājā 'py anucaro 'nyo 'gāc c-aiv-
ānudr̄ṣyate.

Instances might be easily multiplied from the Purāṇas.

Hatvā¹ teśām yaśah kṛtsnam Śiśunāgo² bhaviṣyati
 Vārāṇasyām sutām sthāpya³ Śiśunāgaś ca⁸ varṣāṇi catvārimśad bhaviṣyati
 śrayisyati⁶ Girivrajam
 Kākayarṇah⁹ sutas tasya¹⁰ ṣat-trimśat¹¹ prāpsyate mahīm¹²
 ṣat-trimśac caiva¹³ varṣāṇi tatas tu viṁśatim¹⁴ rājā
 Kṣemadharma¹⁵ bhaviṣyati
 catvarimśat¹⁷ samā rājyaṇi¹⁸ Kṣatrujāh¹⁹ prāpsyate tataḥ²⁰
 aṣṭā-viṁśati²¹ varṣāṇi²² Vimbisāro²³ bhaviṣyati²⁴
 Ajātaśatrur²⁵ bhavitā pañca²⁶-viṁśat samā nṛpah
 pañca²⁷-viṁśat²⁸ samā rājā Darśakas²⁹ tu bhaviṣyati

1 In a³Vā hṛtvā; kVā hate; cMt kṛtvā.
 2 So mMt, Bd. Vs, Bh agree: nMt Śiśunāgo here. Mt, Vā genly Śiśunāko; bMt Sigru^o; eMt Suśrūvāko here; kVā Śiśuko; kVā Śiśunāma.
 3 So Mt: jMt ṣthāpyo; dfMt tu samsthāpya.

4 So Vā and Bd.
 5 So Mt genly; so bMt ante, see p. 18, but śraṇyāṣyati here: cemMt vṛajīṣyati; dfgmMt adhyāṣyati, jMt dhiṣṭhās^o; lMt ṭavīyameti.

6 So a²a⁴dVā, 3 MSS of CVā; bfgjmVā so y^o: hVā yo y^o; kVā [so yosya] yo y^o. Bd. saṁy^o: a¹Vā, 3 MSS of CVā-samprāpsyati.

7 In kVā °vratam.

8 So Bd. Vā Śiśunākasya for °nākāś ca, as in fMt. Mt genly Śiśunākas tu; egMt Śiśru^o (g, ca); bMt Sigru^o.

9 So Mt, Bd. Vs, Bh agree; lMt Kākev^o; kMt and fBh Kākakarṇah; mMt Kāṣṇi-varmaḥ. Vā Śakavarṇah; fVā Śavarṇa.

10 Vs, Bh corroborate.

11 So Vā, bdfgjmMt, Bd: eMt ṣad-trimśat, which suggests ṣad-viṁśat, as in Mt genly: nMt ṣad-giṁśat (= ṣad-viṁśat).

12 So Mt, eVā (which has only these two words). Vā, Bd ca bhaviṣyati.

13 So Mt genly (jMt °c-āpi): bceMt °śati ca (b omits ca); nMt ṣadīṁśati (= ṣat-trimśati) ca.

14 So Vā and Bd.

15 So Mt genly. CMt °dhomā; nMt °dhanvā; dMt Ṣyemadharma^ā, where ṣ is dialectic variation in writing of kh which = kṣ: bMt ṭLemacarmā.

16 So eVā, Bd. Vs, Bh agree. Vā genly

Vārāṇasyām sutas tasya⁴
 sa yāṣyati⁶ Girivrajam⁷

Śiśunāgaś ca⁸ varṣāṇi catvārimśad bhaviṣyati

Kākayarṇah⁹ sutas tasya¹⁰ ṣat-trimśat¹¹ prāpsyate mahīm¹²

tatas tu viṁśatim¹⁴ rājā

Kṣemadharma¹⁵ bhaviṣyati 5

catvarimśat¹⁷ samā rājyaṇi¹⁸ Kṣatrujāh¹⁹ prāpsyate tataḥ²⁰

aṣṭā-viṁśati²¹ varṣāṇi²² Vimbisāro²³ bhaviṣyati²⁴

Ajātaśatrur²⁵ bhavitā pañca²⁶-viṁśat samā nṛpah

pañca²⁷-viṁśat²⁸ samā rājā Darśakas²⁹ tu bhaviṣyati

°varmā; bVā °vama; lVā °vam: dehlpshBh °dharma, and yet say the next king was Kṣetradhharma-ja; similarly fBh Kṣemadharma^ā and °dharma-ja. Vs adds tat-putrah; Bh tasya sutah.

17 So Vā, cemMt, Bd. Mt genly catur-viṁśat, dMt °śati.

18 So Vā, bMt. Bd rāṣṭram; cMt rājā. Mt genly so 'pi'.

19 So Vā genly, Bd. Vs genly agrees; bdfglVā °trojāh: eVā Kṣetrajā, mVā °jāh, kVā °yah. Bh Kṣetrajā; kBh °trata; qBh Kṣetra. Mt mostly Kṣemajit; gMt °mavīt; fMt °māmavīt; dMt °mābhīt; kMt °mārvi; cemMt °mārcīh; nMt Hemajit. Bh adds Kṣemadharma-ja; Vs implies it.

20 So Vā, Bd. Mt mahīm; nMt mahī.

21 So Mt. Vā °śat (bVā °śe). Bd aṣṭa-trimśat.

22 So Mt. Vā, Bd samā rājā, eVā °nṛpah.

23 There is great variation in this name: aVs Vinvisāra; jVs Vīmis^o. Vs genly Vidmis^o. Bd, Bh, hVā Vidhis^o. Vā, kVā Vivis^o; bVs Suvinidus^o; mMt Viduśāno: jMt Vindumāno, bfgjmMt °duseno: dMt Bin-dunāśo. Mt genly Vindhyaseno, nMt Vidh^o; kMt Kṣemadharma^ā. Vs adds tat-putro.

24 After this line Mt inserts the two lines about Kāṇvāyana and Bhūmimitra of the Kāṇvāyana dynasty (see *infra*), and repeats them in their proper place there. It is a clear error of misplacement.

25 So all: nMt Ajātās^o; kVā Ajas^o. Bh adds sutas tasya.

26 So Vā, Bd. Mt genly sapta; cemMt sapta; blMt aṣṭā.

27 So Vā, Bd. Mt catur.

ŚIŚUNĀGAS

Udayī³⁰ bhavitā tasmāt³¹ trayas-trimśat samā nṛpāḥ
sa vai pura-varaṁ rājā prthivyāṁ Kusum-Āhvayam³²
Gaṅgāyā dakṣine kūle³³ caturthe 'bde³⁴ karis�ati
catvārimśat³⁵ samā³⁶ bhāvyo rājā³⁷ vai Nandivardhanah³⁸
catvārinśat trayas³⁹ caiva Mahānandī⁴⁰ bhavisyati .

ity ete bhavitārō⁴¹ vai⁴² Śiśunāgā nṛpā daśa⁴³ 15

śatāni⁴⁴ trīṇi varṣāni⁴⁵ ṣaṣṭi-varṣ-ādhikāni tu⁴⁶

Śiśunāgā⁴⁷ bhavisyanti⁴⁸ rājānah kṣatra-bandhavah⁴⁹.

³⁰ Bd, a⁸Vā trimśat.

³¹ Mt genly Vāṁśakas; eMt Vāṁśo; cMt Vas^o; nMt Viś^o; jMt Vaśyagas; kMt Śakas caiva (omitting tu). Vā Darśakas. Bd, Vś, Bh Darbhaka; fBh Dambh^o. Darśaka seems the most central form.

³² There is great variation in this name. Mt genly Udaśi; nMt Udaśir; lMt b-dambhā; dfMt Udaṁbhī, gMt °bhīr; bMt Udaṁbhīr. Ca²Vā Udaī; a¹a³lVā, Bd Udayī, bVā °yārī; kVā Trādāpī (an easy misreading); jMt Tedāmnī; mVā Uda. Vś genly Udayāśva, acfgjkVś °yana, lVś °yā: bVś Anaya (or Dan^o); hVś Ovaya. Bh Ajaya or Ājaya, (but see note³³). Udayī seems the best form.

³³ In a¹⁻⁸Vā yasmāt; bMt tasyās; jMt bhūpās.

³⁴ This line and the next only in Vā, Bd.

³⁵ In a³blVā kone; kVā ko[va]ne.

³⁶ So Vā, Bd 'hni: eVā caturutprāmī (for catur-abdām?).

³⁷ So Mt, a⁸klVā, Bd. Vā genly drā-
catvārimśat, with a syll. too much (drā
cancelled in dVā): eVā dvi-c^o.

³⁸ In eVā satir.

³⁹ Rājā wanting in eVā.

⁴⁰ So all: kVā kand^o; nMt Nandivardanaḥ. Bh gives him the patronymic Ājeya; qBh Ājneya: see note⁵⁰.

⁴¹ CVā trayānī (which A Vā adopts); jMt bhayānī; nMt tataś.

⁴² So Mt, Vā genly. Vś agrees: Bh °dih; bJMt, kVā °dā; nMt Mahānandī; fVā Mahānandī. Bd Sahānandī. Bh °dds sutas tataḥ.

⁴³ In eVā saṅkhyayā bhavitārā.

⁴⁴ In a¹⁻⁴Mt 'tra.

⁴⁵ So Vā, except that it gives the name as Śaiśunākā; mVā Śaiśu^o; gVā Śaiśukās ca: see note⁴⁷. The correct number of kings is ten, as Vā, Bd, Vś, Bh say (see notes⁴⁶

and⁴⁸). Mt is confused. Its original reading was probably daśa vai Śiśunāka-jāh, but, since the first two Kāṇvāyana kings were erroneously inserted (see note²¹), the number of names in it became 12, and attempts were made to reconcile the discrepancy: hence CGVcdfgmMt boldly read daśa dvau (fg, bdau) Śiśunāka-jāh, eMt dasādvā Śiśru^o, kMt [daśa] dvādaśa Śiśu^o; jMt crp [vai] daśa dve Śiśvanekatah: other copies evade inconsistency by an indefinite statement, thus a¹⁻⁴blnMt vanīśe vai (n, 'smīn) Śiśunā-
katah (j, °jāh; b, Śiśrunākatah); and eVā, which often agrees with Mt, Śiśunāg-ādayo
nṛpāḥ. For Bd, Vś, Bh, see note⁴⁶.

⁴⁶ In bVā etāni.

⁴⁷ In eVā varṣānāḥ (for °nāni). Mt genly pūrṇāni; dMt ḡurbāni: fMt omits this word.

⁴⁸ So Mt; cenMt ca for tu: bMt ṣaṣṭir vā
a=ādhikāni ca; jMt ṣaṣṭi varṣāni kāni ca. Vā
genly dvi-ṣaṣṭy-abhyādhikāni tu; a¹⁻⁸bdmVā
dvā^o; lVā dvā-ṣaṣṭy-ābhī^o; eVā dvi-ṣaṣṭyas
c=ādhik^o. Bd condenses this and the pre-
ceding line into one—

bhavisyanti ca varṣāni ṣaṣṭy-uttara-ṣa-
trayam.

Bh agrees, condensing the same two lines
and the next into two lines—

Śiśunāgā* daś-aiv=āite ṣaṣṭy-uttara-ṣa-
trayam¹

samā bhokṣyanti prthivīn, Kuru-śreṣṭha,
Kalaū nṛpāḥ; where *adrsBh Śaiśu^o; ḡBh trayāḥ. Vś
agrees with Vā—

ity ete Śaiśunāgā: daśa bhūmi-pālās trīṇi
varṣa-ṣatāni dvi-ṣaṣṭy-ādhikāni bhavi-
syanti; where ¹CVś Śaiśu^o; ¹kVś crp °trīṇi varṣa-
sahasrāni ṣatāni dve. See discussion, p. 20.

⁴⁹ So Bd, eVā. Mt genly Śiśunākā; eMt

*Early Contemporary Dynasties.*Text—AMt 272, 13^b–17; AVā 99, 322^b–325; Bd iii, 74, 135^b–138.

Corresp. passages—Vs and Bh, nil.

The Matsya, Vāyu, and Brahmānda give the whole of this passage, except that the latter two have not got l. 8 and remove l. 2 to l. 8: *j*Mt omits ll. 1, 5, 6; *a²Vā* ll. 2, 6, 7; *mVā* ll. 6–8 (first half); and *hp*Mt and *a⁴Vā* have nothing. Here *eVā* gives ll. 1, 3, 4, 6 only, but long afterwards, out of place, namely after the first line about Viśvasphāṇi, inserts ll. 6, 7, 5, and 2 in modified form.

Etaih sārdham means contemporary with the Bāhradrathas and their successors, the Pradyotas and Śiśunāgas, for none of these are mentioned here, but the Aikṣvākus and the Kurus (who are probably the Pauravas) are included, whose dynasties have been fully set out *ante*. The next king Mahāpadma Nanda is called 'destroyer of all the kṣatriyas', and 'monarch of the whole earth which was under his sole sway'—which terms imply that he overthrew all the kingdoms mentioned in this list, so that all subsequent dynasties except the Kāṇvāyanas were śūdras (see *Nandas*, ll. 2–6). This list of contemporary dynasties means therefore all the old kṣatriya dynasties, which reigned from the time of the great battle till they and the Śiśunāgas in Magadha were swept away by the Nandas, whose dynasty follows this list.

Etaih¹ sārdham bhaviṣyanti tāvat²-kālam³ nṛpāḥ pare⁴
tulya-kālam bhaviṣyanti sarve hy ete⁵ mahikṣitāḥ

Aikṣvākavaś catur-viṁśat⁶ Pañcālāḥ⁷ sapta⁸-viṁśatih⁹
Kāṣeyāś¹⁰ tu catur-viṁśad¹⁰ aṣṭā-viṁśatir¹¹ Haihayāl.¹²

Śiśru^o. Vā, kMt Śaiśu^o; cMt Śāsu^o: bMt
Śiśunākād.

¹⁸ So Mt, Vā. Bd *duś-aiv-aite*.

⁴⁹ So Mt, Bd; fVā ^ovāḥ. Vā, dLMt ^obāndhavāḥ; fMt ^ovāndhanāḥ; bMt ^ovīcavāḥ with marg. note ^obandhavāḥ. CVā confuses this with the first line of the following dynasties, reading—

Śaiśunākā bhaviṣyanti Tāvat-kālam nṛpāḥ
pare
rājānah kṣatra-bāndhavāḥ etaih sārdham
bhaviṣyati :

and so *j*Mt which has the first line only, reading *yāvat-k^o*. Hence perhaps the words *rājānah kṣatra-bāndhavāḥ* should be read with the following list.

¹ See above, note ⁴⁹: *kVā ete*.

² So Vā, Bd. Mt *yāvat*; bMt *yāna* (with marg. note *yāvat*).

³ So Vā, Bd, *fj*Mt: *d*Mt *kāli*; Mt genly *Kali*; *e*Mt *kila*; *b*Mt *eka* (with marg. note *Kali*).

⁴ *Ca te in gVā*. For this half line *klVā* have *rājānah kṣatra-bāndhavāḥ* (see above, note ⁴⁹), and *kVā* then adds as in the text.

⁵ So Mt. Vā, Bd *sarva era*.

⁶ So *bfgmVā*, Bd. Vā genly *Aikṣvākavaś* (*dVā* ^ovas); *eVā* *Iksrākavaś*. Mt genly *catur-viṁśat* (*ceMt* ^oviṁśas, *bjMt* ^oviṁśa) *tathā* *Aikṣvākāḥ*; *bcdfgjMt* ^oEkṣvākāḥ; *jMt* ^omaḥ-*Ekṣvākāḥ*; and so *nMt* erp. This number does not agree with the Aikṣvāku list, see p. 9.

⁷ So *bdfgjnMt*, *a¹-bdfgmVā*, Bd: other Mt and Vā *Pāñc*^o.

⁸ So Mt. Vā, Bd *pañca* (perhaps by influence of *Pañcālāḥ*).

⁹ So Mt genly: *cekmMt* *Kāṣeyāś*; *lMt*, *eVā* *Kāṣayāś*; *bMt* *Kāśasāś*; *djMt* *Kāleyāś*. Vā genly, Bd *Kālakāś*. See Appendix II, § ii.

Digitized by
 Kalingās¹³ caiva dvā-trimśad¹⁴ Asmakāḥ pañca-vimśatih¹⁵
 Kuravaś cāpi ṣat-trimśad¹⁶ aṣṭā-vimśati¹⁷ Maithilāḥ
Sūrasenāś¹⁸ trayo-vimśad¹⁹ Vīthotrāś²⁰ ca vimśatih²¹
 ete sarve bhavisyanti eka-kālam²² mahikṣitah.

Nandas. —

Text—AMt 272, 18-22; AVā 99, 326-330; Bd iii, 74, 139-143.

Corresp. passages—CVś iv, 24, 4-7; GBh xii, 1, 8^b-12.

The Matsya, Vāyu, and Brahmāṇḍa give the whole and have a common version in the main. Here for the first time the Bhāgavata gives the tradition in ślokas, which agree in their purport with those three Purāṇas, and are not a mere list of names. Both versions are placed here, side by side, as they are independent and valuable. The Viṣṇu in prose agrees closely with the Bhāgavata.

All the versions are complete, except that *a²/dMt* omit ll. 6-10; *mMt* l. 9 with a space; *bVā* ll. 7-9 (first half); *kVā* ll. 2 (second half), 3, 7, 8; *hpMt*, *a⁴/hVā*, and *b/Bh* have lost the whole; and *lVś* the matter of the last three Bh verses: *eVā* omits the whole here, but long afterwards, out of place, inserts it after the first line about Viśvaspāṇi.

The time assigned to Mahāpadma may mean the entire length of his life, as Mt seems to imply; and if so, the whole dynasty may have lasted about a hundred years as stated.

¹⁰ In *jMt* °śā; *ceMt* °śā: *fMt* blends this and the next number into one, thus *catur-vimśat tu*, and so *kMt* *sat-trimśat tu*.

¹¹ So *GVa¹a²a³nMt*, violating the metre. Others save it thus, *bMt* °śati; *CgMt*, *eVā* °śat tu; *a⁴mMt* °śā tu; *jMt* °śā tu; *cdeMt* °śas tu: *lMt* +śātī. *Vā* *catur-vimśat tu*; *gVā*, *Bd* °śas tu, where the number seems to be a mere repetition of the preceding number.

¹² *IngMt* *Hehayāḥ*; *eVā* *Tehayāḥ*.

¹³ So Mt genly, *Vā*; *fgMt* *Kālō*; *lMt* *Kalindāś*; *eMt* *Kalihśāś*. *Bd* +*Ekalīngāś*.

¹⁴ So Mt genly. *Vā* reads this half line *dvā-trimśad* *vai Kalingāś tu*; *Bd* *dvā-trimśad* *Eka*^o. But *cenMt* °*dvā-vimśa-d*; *lMt* °*caturvimiśat* (with a syll. extra); *bMt* °*caturvīrid*: *eVā* reads this line—

Asmakāḥ pañca-vimśac ca ṣad-vimśac ca
-Kalingakāḥ.

¹⁵ So Mt; *bMt* *Asmakāḥ*. *Vā*, *Bd* *pañca-vimśat* *taih-Āśakāḥ*, prob. Pkt for *taih-Āśmakāḥ*: *mVā* erp: for *eVā* see note¹⁴.

¹⁶ So Mt, *Vā* genly, *Bd*; *nMt* *sat-iniśad* (= *sat-trimśad*); *kVā* merely *trimśad*. *CbVn*, *bMt* *sat-vimśad*: *eVā* *pañcāśad* here, but afterwards (see p. 23) indefinitely *ūnavimśat* *tathā c-ābhūd*. These numbers do not agree with the Paurava list, see p. 4.

¹⁷ So *fgMt*, *Vā*, *Bd*. Mt genly °śās tu; *dnMt* °śat tu; *bMt* °śa tu: *eVā* *varsāṇy* *asṭādaś-aīra tu* here, but afterwards (see p. 23) agrees with the text.

¹⁸ In *bcMt*, *dVā* *Sūras*^o; *nMt* *Suras*^o.

¹⁹ In *ceMt*, *eVā* °śa; *jMt* °śā.

²⁰ In *ceMt* *Vīta*^o; *eVā* *Rīthotrāś*.

²¹ In *elVā* °tim.

²² In *jMt* *Kali-kāle*. See p. 23.

Mt, Vā, and Bd.

Mahānandi¹-sutaś cāpi
 śūdrāyām³ Kalik-āṁśa-jah⁴
 utpatsyāte Mahāpadmaḥ
 sarva-kṣatrāntako⁹ nṛpāḥ
 tataḥ prabhr̥ti rājāno
 bhavīṣyāḥ śūdra-yonayāḥ
 eka¹²-rāt sa¹³ Mahāpadma
 eka-cchattrō¹⁵ bhavīṣyati
 aṣṭāśī¹⁷ tu varṣāṇī¹⁸
 prthivyām ca bhavīṣyati¹⁹
 sarva-kṣatram²⁰ ath-oddhṛtya²¹
 bhāvin-ārthena coditāḥ²³
 Sukalp-ādi²⁴-suta²⁵ hy aṣṭāu²⁶

Bh (with Vṣ).

Mahānandi¹-suto rājan²
 śūdrā⁵-garbh-ōdbhavo⁶ bali⁷
 Mahāpadma-patiḥ⁸ kaścin
 Nāndah kṣatra-viṁśa-kṛt¹⁰
 tato nṛpā bhavīṣyanti
 śūdra-prāyās tv¹¹ adhārmikāḥ
 sa eka-cchattrām¹⁴ prthivīm
 an-ullaṅghita-śāsanah¹⁶
 sāsīṣyati Mahāpadmo⁵
 dvitiya iva Bhārgavāḥ²²
 tasya cāṣṭāu²⁷ bhavīṣyanti

¹ In *fgnMt* °dī; *kBh* °da.

² This vocat. expletive has no doubt ousted some genuine word, which may have been *lubdhah*, because Vṣ genly describes him as *ati-lubdhā*; *hVṣ lubdhā*; *cVṣ 'bhilubdhā*; *djlVṣ ati-buddha*; *kVṣ* crp.

³ In *Bd*, *jMt* °yāḥ; *bVā* śūdrā rā.

⁴ So *Mt* genly; *dMt* °āṁśa-jah; *cenMt* °āṁśataḥ; *bkMt* °āṁśakah; *fMt* °āṁ-jayah; *jMt* kālikā...jah. *Vā*, *Bd* kāla-saṁvṛtah; *eVā* °saṁṛtah; *bVā* kāla-[pām]saṁvṛtah.

⁵ So *ahrsBh*, *Vṣ*. Bh genly śūdrī.

⁶ In *jVṣ* [bha..rno] garbh-ōd°; *dVṣ* jar-mod°.

⁷ In *fBh* 'rdhalī apptly; cf. *Andhras*, note². Vṣ has no corresponding word.

⁸ Vṣ Mahāpadmo Nāndah: *lVṣ* °patma always.

⁹ So *Mt*. *Vā* °āntare, altered in *dVā* to °āntako. *Bd*, *eVā* °ānta-kṛn.

¹⁰ Vṣ akhila-kṣatrānta-kāri.

¹¹ *Tv* omitted in *adrBh*. Vṣ śūdrā bhūmi-pālāḥ.

¹² In *kVā* saka.

¹³ In *cekMt* rājā; *mMt* padma; *fMt* ehyā; *lVā* su for sa.

¹⁴ In *dBh* °cchattrā-; *jkBh* °kṣatrām; *fBh* eka-cchattrām sa.

¹⁵ In *lMt* °kṣatro; *bMt* °mātro: *jMt* ekaś chattro; *kVā* tektro.

¹⁶ Vṣ has the same expressions; *kVṣ* c-aika-čātrā-samullāṅgh-ānamita-śāsanā.

¹⁷ So all genly: *AjklmMt* °tis; *cMt*, *dVā* °tim; *jVā* aṣṭāśī. *CeklVā* aṣṭā-viṁśati (omitting *tu*), which *AVā* adopts.

¹⁸ In *cdfjgnMt* sa v°; *eMt* saṁv°; *bMt* saḥasrāni.

¹⁹ So *Mt* genly; *bcejnMt* tu bh°; *dMt* sa bh°: *fgMt* prthivī śobhayīṣyati. *Vā*, *Bd* prthivīm pālayīṣyati.

²⁰ In *Ca²a²gkVā* kṣatra; *a¹Vā* kṣetra.

²¹ In *CGVā³Mt* ath-ōtsādya, *lMt* tath-ōt°: *ceMt* ath-ōtpāṭya, *a¹a²bMt* tath-ōt°. *Bd* samuddhṛtya. *Ca²a²b²gkVā* hrtoddhṛtya or hrtodvṛtya or corruptions of these; other *Vā* haroddhṛtya; *eVā* athavṛtya; *dVā* tato hatvā. The correct reading may be ath-ōtsādya, or °ōtpāṭya or °ōddhṛtya.

²² Vṣ Paraśu-Rāma iv-dparah.

²³ So *Mt* genly (*cknMt* °noditāḥ): *bMt* bhāvī-ārth°; *jMt* bhāvītorth°. *Vā* genly, *Bd* bhāvīnō rthasya vai balāt; *lVā* °thāsya mahābalāt (with a syll. extra); *kVā* °thā-mahābalāt; *a²Vā* °thān mahābalān: *eVā* Viśvanāthasya vai balāt. *Vā*, *Bd* have the same expression in *AVā* 88, 80, 95; 101, 60; *Bd* iii, 63, 79, 94; iv, 2, 59.

²⁴ So *Mt* mostly: *fgMt* Sukulp° or Sukuly°; *kMt* Sulul°; *blnMt* Sumāly°; *ceMt* Kuśal°; *eVā* Sahaly-Ādyāḥ; *jMt* +Satulyā vai: *a¹Vā* saṁhāśāt sa, *fVā* °srātstat, *mVā* °svāt (one syll. short); *dVā* saṁhāśvās tat: 3 MSS of *CVā* sahasrāt tat, 3 MSS of *CVā* and *a¹a²Vā* °srās tat (which *AVā* adopts): *gVā* haṁsa-

MAURYAS

Mt, Vā, and Bd.

samā dvādaśa te nrpāḥ²⁸
 Mahāpadmasya paryāye²⁹
 bhaviṣyanti nrpāḥ kramāt³⁰
 uddharisyati tān sarvān
 Kautilyo vai dvir astabhiḥ³¹
 bhūktvā³² mahīm³³ varṣa-śatām
 tate⁴¹ Mauryān gamisyati⁴²

Bh (with Vṣ).

Sumālyā-pramukhāḥ²⁹ sutāḥ
 ya imām bhokṣyanti mahīm³¹
 rājānah sma³³ śatām³⁴ samāḥ
 nava Nandān dvijāḥ kaścit
 prapannān uddharisyati³⁵
 teśām abhāve³⁹ jagatīm⁴⁰
 Mauryābhokṣyanti⁴³ vai Kalau.¹⁰

Mauryas.

Text—AMt 272, 23–26; AVā 99, 331–336; Bd iii, 74, 144–149.

Corresp. passages—CVṣ iv, 24, 7–8; GBh xii, 1, 13–16^a.

This dynasty is given by all five Purāṇas, but the account of it has suffered more than that of any other dynasty¹. Three versions exist here, the earliest in the

²⁵ svās tat. Bd tat-paścāt tat.²⁶ In bfgMt sutāḥ; eVā satā.²⁷ Hy omitted in jMt; bMt +svāmītyai, corrected in margin to hy aśtāv; gVā hy etc.²⁸ In dBh tatas c°; cBh yasya c°; qBh tasya tvāśtāv, aBh tasyāv°. Vṣ tasy-dpy aśtāv sutāḥ.²⁹ In jMt vai nrpāḥ; kMt saṁsmṛtāḥ.³⁰ In hklVṣ Sumāly-ādyāḥ; abVṣ Sumāl-ā°; Vṣ genly Sumāty-ā°; fgVṣ Sumāty-ā°.³¹ In gMt, fmVā °yāyo: dVā payāye altered to dāyādā; eVā bhāryāyām.³² In dBh prthivīm; fBh ye bhokṣyanti mahīm etām: v.r. in GBh malīm bhokṣyanti ya inām.³³ In kMt nrp-ottamāḥ.³⁴ Ca in arsBh.³⁵ In kBh taśām. Vṣ agrees—

Mahāpadmāḥ tat-putrāś ca ekaṁ varṣa-śatām avani-patayo bhaviṣyanti.

³⁶ So Vā genly: jVā dvir aśtātīḥ; eVā dvir-aśtibhiḥ; aVā mahābalah. Bd agrees, but ends dvija-rsabhaḥ, which may be the true reading (see Bh reading). Mt reads differently—

uddharisyati Kautilyah samair dvādaśa-bhiḥ sutān:

where bMt ends sutāḥ; cnMt sa tān; fMt sa tā; gMt śatām; jMt samāt; kMt kramāt. For dvādaśabhiḥ read perhaps dvija-rsabhaḥ. After this line bfglnMt insert the first line of the next dynasty.

³⁶ In lBh papannān uharisyati. Vṣ says—nav-aiva^{*} tān Nandān[†] Kautilyo[‡] brāhmaṇah samuddharisyati: where * hVṣ nava vai, jVṣ navai, kVṣ navaitā, aVṣ tath-aiva; [†] hVṣ tān pyasokah, kVṣ Nandavalā; [‡] jkVṣ Koṭilyo.³⁷ In fmVā bhuktā.³⁸ In nMt, kVā makā-. Bhuktā makī would be better.³⁹ In fBh abhāvāj.⁴⁰ In dBh prthivīm.⁴¹ In eVā Nandair.⁴² So CGVa⁴Mt, eVā, mahī being understood: fMt °Mauryam°; cMt °gaur yām°; eMt °gaur yām°; bgMt °mokṣam°; lMt °ekāḥ°; a¹a²kMt °mokṣo bhaviṣyati; jMt boldly paraphrases it, prāpsyanti paramām gatīm. Vā differently; mostly Nand-ēnluh sa bhaviṣyati (dVā, sambhav°): one MS of CVā Nandendah^o, and so dVā but altered to nardanah^o; a³glVā Nandendah^o; a⁴fVā Nandr-ēndrah^o, so mVā crp; bVā Nandethā^o; kVā crp. The true reading is prob. Nand-ēndrah^o, of which all the others are easy misreadings. Bd narendrah^o.⁴³ Similarly Vṣ—teśām abhāve Mauryās* ca prthivīm bhokṣyanti: where * kVṣ So[da]-ryāḥ.¹ Because its great fame in Buddhism disgraced it in brahmanical eyes?

Matsya, the second in *eVāyu*, and the third in the *Vāyu* generally and the *Brahmānda*. They agree in general purport but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses (v. 23) misplaced; thus, only 5 MSS mention *Candragupta*, the second king is always omitted, and the account generally begins with that verse 23, putting the last two kings first, and then mentions only four kings, *Aśoka* and his three successors. All three versions are important, but cannot be reconciled merely by criticism; and, as they cannot all be exhibited side by side, the Matsya version is given first, and the two other versions are printed side by side; but in the Matsya version verse 23 has been removed to its proper place after verses 24 and 25.

The *Viṣṇu* and *Bhāgavata* mention the kings in the same order as the *Vāyu* and *Brahmānda* with some differences in names, but the latter omits *Daśaratha*, and *bhBh* want the whole.

In the Matsya version, *jMt* omits lines 4, 5, 8, 9; *kMt* l. 8, and inserts l. 9 after l. 12 of the following *Sunga* dynasty; *hpMt* want the whole. In the *Vāyu* version, *a⁴Vā* omits ll. 1-3; *kVā* ll. 12, 13; *gVā* has only ll. 1-5; *hVā* wants the whole. In *eVā* the account is omitted at first, and inserted long afterwards, out of place, after the first line about *Viśvasphāni*.

The versions vary in the number of the kings. *Mt* says 10, but names only 7; *eVā* says 9 but gives 12; *Vā* and *Bd* say 9 and mention 9. *Vṣ* says 10 and names 10. *Bh* says 10 but gives only 9. The best attested number is 10, and the omissions can be particularized: but *eVā* combines the *Mt* and *Vā* versions and has probably duplicated two kings in the middle.

All agree that the dynasty lasted 137 years. The regnal periods added together (excluding the *Mt* list which is incomplete) are 160 years in *eVā*, and (*Śāliśūka* being omitted) 133 in *Vā* and *Bd*; or, if we add *Śāliśūka*'s reign to the latter, the total is 146 years; and the total in *eVā* would be reduced to about 145 years if we correct its duplication in the middle. This figure, 145 or 146, is compatible with the stated duration, 137 years, if (as is probable) the total of the several reigns is nominally raised above the true total by reckoning fractions of years as whole years.

Matsya.

Kauṭilyaś *Candraguptam* tu tato *rājye* ¹ 'bhiṣekṣyati¹
 sat-trimśat tu samā *rājā*² bhavit *Aśoka*³ eva ca
 saptānām⁴ daśa varṣāṇi tasya naptā bhaviṣyati (24)

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¹ This line is found only in *bfglnMt* where it is misplaced (see p. 26, note²⁶); *bMt* *Koṭiśāś Candraguptas*; *nMt* *Kauṭilyaś Candraguptusya tato rāṣṭre*; and *lMt* ends *rāṣṭre nivepsyā*.

² But *cnMt* *sat-trimśat* tu (*n*, *satāmśat* = *sat-trimśat*); *bMt* *sat-trimśati samān rājā*.

³ So *dfgkmMt*; *jMt* *Āśaka*: *Mt* geuliy

⁴ *Āśaka*; *ceMt* *Ākośa*; *lMt* *Āyoda* v-*era ca*. Instead of the double expletive the true reading might be *Āśokavardhanah* as in *Vṣ*, *Bh*.

So *Mt* genly; *dMt* *+saptāno* (or *naṁ*); *lMt* *+satānām*. Can the true reading be *Suyaśū*, who is named by *Vṣ* and *Bh*? Cf. *daśonāḥ saptā* in *eVā* version, l. 7.

rājā Daśarathē ⁵ 'ṣṭau ⁶ tu tasya putro bhavīṣyati ⁷
 bhavītā nava varṣāṇi tasya putraś ca ⁸ Sampratih ⁹ (25) 5
 bhavītā Satadhanvā ¹⁰ ca ¹¹ tasya putras ¹² tu ṣat samāḥ ¹³
Brhadrathas tu ¹⁴ varṣāṇi tasya putraś ca ¹⁵ saptatih ¹⁶ (23)
 ity ēte daśa ¹⁷ Mauryās tu ye bhokṣyanti ¹⁸ vasundharām
 sapta-trīṁśac-chatam ¹⁹ pūrṇam tebhyaḥ Śūṅgān ²⁰ gamiṣyati ²¹ (26)

eVāyu.

Candraguptam nṛpam rājye
 Koṭilyah sthāpayiṣyati
 catur-viṁśat samā rājā
 Candragupto bhavīṣyati
 bhavītā Nandasāras ²³ tu
 pañca-viṁśat samā nṛpah
 ṣat-trīṁśat tu samā rājā
 bhavit-Āśoka eva ca
 tasya putraḥ Kulālas ²⁹ tu
 varṣāṇy aṣṭau bhavīṣyati

Vā genly and Bd.

Candraguptam nṛpam rājye
 Kauṭilyah sthāpayiṣyati ²²
 catur-viṁśat samā rājā
 Candragupto bhavīṣyati
 bhavītā Bhadrasāras ²⁴ tu
 pañca-viṁśat samā nṛpah
 ṣat-trīṁśat ²⁵ tu ²⁶ samā rājā ²⁷
Āśoko bhavītā nṛṣu ²⁸
 tasya putraḥ Kunālas ³⁰ tu
 varṣāṇy aṣṭau bhavīṣyati

5

⁵ In cMt ^orath-āṣṭau: see note ³⁵.

⁶ Jyau in bMt; dMt au.

⁷ In a²kMt bhavīṣyanti ca tat-sutāḥ.

⁸ Tu in bfgnMt.

⁹ Mt genly +saptatih; dnMt ^oti. Emended to *Sampratih* as in eVā; see note ³⁶.

¹⁰ In nMt *Sadadh*^o; mMt *Sudh*^o.

¹¹ Tu in bcdēfgjnMt.

¹² *Putrās* in a¹a²bdMt.

¹³ In fgMt *tat-samāḥ*; lMt *ṣaṣṭhamāḥ*; mMt *padmāpah*.

¹⁴ In dMt ^orathasya.

¹⁵ In dejnMt tu; bFMt *putrasya*.

¹⁶ So Mt genly, probably a misreading of *sapta* *vai* in Pkt form; see Vā, Bd, and Introdn. § 41: eMt *viṁśatih*.

¹⁷ So all MSS, though they name only 6, or 7 at most.

¹⁸ In bMt *bhokṣyanti ca* as in Vā, Bd.

¹⁹ In cenMt *sapta-viṁśa-śatam*.

²⁰ In dMt *Śūṅgān*; cMt *Śūṅgām*; kMt *svargān*; bMt *svargī*; lMt *svārī*.

²¹ *Vasundharā* being understood: see p. 26, note ⁴²; *Śūṅgas*, note ⁶³.

²² Vs says—*Kauṭilya eva Candraguptam rāine bhiṣekṣyati*; where kVs has *Kauṇḍilya*.

Bh says—

sa eva Candraguptam vai dvijo rājye
 'bhisekṣyati.

²³ So eVā, instead of *Vindusāras*.

²⁴ So Vā genly, Bd. Vs rightly *Vindusāra*. Bh *Vāris*^o; gBh *Vāris*^o; emBh *Vārikāra*. Both add, 'son of Caudragupta'; Vs *tasya* *api* *putro*, Bh *tat-suto*.

²⁵ *Ṣaḍ-viṁśat* in *Ca²u⁴Vā* only, which A Vā adopts.

²⁶ In gVā ca; jñVā sa.

²⁷ In fmVā *mahā-rājā*.

²⁸ So Vā. Vs, Bh call him *Āśokavardhana*; jVs *Āśoka*^o; fBh *Aloka*^o; kVs *Ayośoka*^o: see Appendix II, § 1. Bd *Āśokānām ca* *tripti-dah*, perhaps a play on the name.

²⁹ An easy misreading of *Kunālas*.

³⁰ So O Vā here and in next line. But *a¹bdfgilmVā*, Bd *Kuśālas*, jVā *Kaśālas*, which all have *Kuśāla-* in next line, except bVā *Nuśāla-* and lost in gVā. Vs, Bh call *Āśoka*'s successor *Suyaśas*; chVs *Svay*^o; gVs *Stuy*^o; bVs *Sudhaśāḥ*. *Kunāla* is so named and said to have been *Āśoka*'s son in Buddhist books, e. g. *Divyāvadana*, pp. 403, 406 ff, 430

eVāyu.

Kulāla-tanayāś c-āṣṭau
 bhoktāro Bandhupālitah³²
Daśonah sapta³³ varṣāṇi
 teṣāṁ naptā bhavīṣyati
 rājā Daśarathas tv³⁵ aṣṭau
 tasya putro bhavīṣyati
 bhavitā nava varṣāṇi
 tasya putras tu Sampratiḥ³⁶
Sāliśukah³⁷ samā rājā
 trayodaśa bhavīṣyati
 sapta varṣāṇi³⁸ Devadharmaḥ
 bhavīṣyati narādhipah
 rājā Śatadhanus c-āṣṭau
 tasya putro bhavīṣyati
Vṛhadrathas tu varṣāṇi
 saptāśītim⁴³ bhavīṣyati

Vā genly and Bd.

Kunāla-sūnur aṣṭau³¹ ca
 bhoktā vai Bandhupālitah
Bandhupālita-dāyādo
 daśa bhāv-Indrapālitah³⁴

10

bhavitā sapta varṣāṇi
Devavarmā³⁹ narādhipah
 rājā Śatadhanus⁴⁰ c-āṣṭau⁴¹
 tasya putro bhavīṣyati
Bṛhadrathaś⁴² ca varṣāṇi
 sapta⁴⁴ vai bhavitā nṛpah

³¹ In dVā adau, altered to ādau; bVā ādau: mVā °sūnur [atrunur] aṣṭau.

³² Sic, showing that the preceding plurals are probably wrong, through misreading aṣṭau as applying to *tanaya* instead of as years. The line should probably be—

Kulāla-tanayaś c-āṣṭau bhoktā vai Ban-
 dhupālitah.

³³ Compare l. 3 of Mt version. There seems to be some metathesis.

³⁴ Ca^aklVā, read daśāmānīndrapālitah; a^af^amVā daśā°; bdVā daśāmānind° (altered in d to daśāmānind°); jVā daśāmānandra-
 pālitā. Bd bhavitā c-Indrapālitah, which suggests that Vā reading should be daśa bhāv-Indrapālitah, and I have emended it so: but it might also be daś-ābdān *Indra*° as suggested in CVā.

³⁵ Actually carṣasamāśv, no doubt for *Daśarathas* tv (see l. 4 of Mt), and I have emended it so, since Vā agrees in this name and places him after *Suyaśas* (see note³⁰): cdVā *Daśaratha*; bVā *Daśaratha*. Bh omits him. Three of his records are extant, see Lüders' List of Brāhmī Inscriptions, nos. 954-6, in Epig. Ind. x, Appendix.

³⁶ Cf. note⁹. *Samprati* is the Sanskrit

form of Pali *Sampadī*. *Sampadī* was Kunāla's son (Divyāvadana, p. 430), and was established in the kingdom (*id.* p. 433, where his descendants are named). See SBE, xxii, 290 note, for *Samprati*. Vs, Bh place a king *Sāṅgata* here, which is no doubt another reading of the same name; dBh *Samyuda*, an easy misreading of *Samprata*. Bh adds 'son of *Suyaśas*', *Suyaśasutāh*.

³⁷ First *Śaliśukah*, then corrected to °sūkah. Vs, Bh corroborate. Bh, cdVā *Śaliśuka*; Vs genly, sBh °sūka; jVā °śmūka; bVā °sūlla: lVā *Śālaśuka*. Bh genly *Śaliśukas* tatas tasya; jBh °kas tu *Suyaśas*, where *Suyaśas* is meant for a genitive.

³⁸ Actually varṇāni; see Appendix I, § 1.

³⁹ In bVā *Dacav*°. Vs, Bh *Somaśarman*.

⁴⁰ So Bd. Vs, Bh *Śatadhanvan*; kBh *Sata*°; hBh *Śāta*°; deVā *Śāśa*°: bVā *Śatadharma*; qBh tśatayitvā. Vā *Śatadharas*.

⁴¹ So Vā. Bd merely c-āpi.

⁴² So Bd. Vs, Bh agree; cBh *Ūhad*°. Vā *Vṛhadraśas*, but has correct name *Bṛhadratha* in p. 31, l. 1: mVā omits ca.

⁴³ Sic.

⁴⁴ In dVā *sama*; bVā *samu*.

eVāyu.

ity ete nava Mauryās⁴⁵ tu
ye bhokṣyanti vasundharām
sapta-trimśac-chatam pūrṇam
tebhyaḥ Śuṅgo⁵⁰ bhaviṣyati.

Vā genly and Bd.

ity ete nava⁴⁶ Mauryā vai⁴⁷
bhokṣyanti ca⁴⁸ vasundharām
sapta-trimśac-chatam pūrṇam⁴⁹
tebhyaḥ Śuṅgo⁵¹ gamiṣyati⁵². 15

*Sungas.*Text—AMt 272, 27-32^a; AVā 99, 337-343^a; Bd iii, 74, 150-156^a.Corresp. passages—CVṣ iv, 24, 9-11; GBh xii, 1, 16^b-19^a.

The Matsya, Vāyu, and Brahmānda give the whole; except that most copies of the Matsya omit l. 8, and all omit l. 3. The Viṣṇu gives a list of the kings, and the Bhāgavata all except the first.

As regards MSS, *ceMt* invert lines 4, 5; *kMt* omits ll. 1-6, 13 and inserts ll. 1, 2, 5, 6 at the end; *nMt* omits ll. 4, 5; *gVā* has only l. 2; *eVā* omits this dynasty here and inserts it long afterwards, out of place, after the first line about Viśvaphāṇi: *hpMt*, *hVā*, and *bBh* want the whole.

The duration of the dynasty is stated by Vā and Bd, and by Vṣ generally, to be 112 years; by 7 MSS of Bh and one of Vṣ, 110; and by Bh generally 'over 100 years'. Mt reads 'hundreds two' wrongly for 'ten, two', and with this correction says 112 years. The duration therefore was 112 years. The aggregate of the reigns is 118 years. These virtually agree, if the total of the reigns was nominally raised above the true total by reckoning fractions of years as whole years.

Of the time of the Śuṅgas there are two records, nos. 687, 688 in Lüders' List of Brāhmī Inscriptions in Epig. Ind. x, Appendix. Another record assigned to their time, no. 905 in that list, mentions a king Bhāgavata, but he does not appear to be the Śuṅga king Bhāgavata, as the lineage is quite different.

⁴⁵ Actually *nara Mauryyās* (an easy misreading of *nava*): but it has mentioned 12 kings.

⁴⁶ So Vā, Bd: *nava* may have been substituted since they name only 9 kings. Vṣ names and says 10—

evam Mauryā * daśa⁺ bhūpatayo bhaviṣyanti abda⁻śatam sapta-trimśad⁻uttaram: where *kVṣ *Soryyā*, IVṣ *Mauryā* [dayo], see Appendix II, § 1: ⁺jVṣ *adda*, hVṣ *asṭa*, kVṣ *arū*: ¹hVṣ *trīṁśad*. Bh says 10, though it names only 9—

Mauryā hy ete^{*} daśa nṛpāḥ sapta-trimśac
chat-ōttaram
samā bhokṣyanti pṛthivīn Kalau, Kuru-
kul-ōdvaha: where *jṛBh *tv ete*, aBh *te te*: dBh reads the first line thus—

Maur[vyā] ete śata-nṛpāḥ sapta-trimś-
ōttaram śatam.

⁴⁷ So Bd, ^aVā *Mūrjā* vai; ^aa³bklVā *Mūrtyā*^o; dVā *nava* [Su] *Mūrtyā*^o (altered to *Nānda-sambhūtā* wrongly): fmVā *Mauryā* ye, Cā²gVā *bhūpā* ye; jVā *yoyā* (or *yopā*) yo.

⁴⁸ In ^aa³bVā ye bhokṣyanti: klVā yo^o.

⁴⁹ Similarly Vṣ, Bh; see note⁴⁶: dVā

⁵⁰ *chataṁ* (altered to *chatāt*) pūrṇāt.

⁵⁰ Actually Śuṅko.

⁵¹ So a³bdfmVā, Bd; kVā *Śugo*; CVā *tu gaur*: but a²-jVā *Śuṅgān*, which AVā adopts and seems preferable.

⁵² CVā *bhaviṣyati*. Vṣ says—

teśam ante^{*} pṛthivīn¹ Śuṅgā bhokṣyanti: where *IVṣ *anvetām*; ¹abVṣ add *daśa*: jVṣ crp. Bh omits this statement.

SUNGAS

31

Pusyamitras¹ tu senānī² uddhṛtya³ sa⁴ Bṛhadratham⁵
 kārayisyati⁶ vai rājyam⁷ kārayisyati vai rājyam
 śat-trimśati⁸ samā nṛpah samāḥ ṣaṣṭīn⁹ sad-aiva¹⁰ tu
 Agnimitrah¹¹ sutāś cāṣṭau bhaviṣyati samā nṛpah¹⁰
 bhavitāpi Vasujyeṣṭhah¹¹ bhavitā cāpi Suṣṭyeṣṭhah¹²
 sapta¹³ varṣānī vai nṛpah¹⁴ sapta varṣānī vai tatah
 Vasumitraḥ¹⁵ suto¹⁶ bhāvyo daśa varṣānī pārthivah¹⁷
 tato 'ndhrakah¹⁸ same dve tu¹⁹ tasya putro bhaviṣyati²⁰

5

¹ So Mt genly, lVs. Vā genly, kMt, Bd, Vs *Puspa*^o; cMt, dflmVā *Putra*^o here, but *Puspa*^o or *Pusya*^o in l. 3 (see note¹⁰); kVā *Prakhyā*^o by an easy misreading: nMt *Puspamitrasya* (omitting *tu*): bVā *Putrah*. Bh omits him. Vs says—

tatah Puṣpamitraḥ senā-patiḥ svāminānī hatvā rājyam karisyati.

² In cMt *sa se*^o; bVā *su se*^o; gMt *senā-nīr*; eMt omits *tu*.

³ In bfjMt, eVā, *uddhṛtya*; ceknMt *sumā-ddhṛtya* (omitting *sa*).

⁴ So Mt, eVā: jMt *ca*. Vā genly *vai*: bdfmVā, Bd *tu*.

⁵ So Vā, Bd, jMt. Mt genly *°lhān*; eVā *°thah*: cekMt *sadā grhāt*.

⁶ So Mt: jMt *karisyati sa*.

⁷ So Mt genly; nMt *ṣaḍīṁśati* (= *śat-trimśati*). ACjhMt *śat-trimśat tu*.

⁸ So Vā, Bd.

⁹ So Vā. Bd *sa c-aiva*. These readings are no doubt corruptions of *śat-trimśad* era in Pkt form.

¹⁰ This line is only in Vā, Bd. Bd has—

Agnimitro nṛpāś cāṣṭau bhaviṣyati samā nṛpah;

where the first *nṛpāś* should no doubt be

sutāś. Vā reads—

Puṣpamitra-sutāś cāṣṭau bhaviṣyanti samā nṛpah;

where singulars have obviously been wrongly converted into plurals through misapplying *āṣṭau* to *suta* instead of to *śamā*. It should be—

Puspamitra-sutāś cāṣṭau bhaviṣyati samā nṛpah;

as eVā shows by its reading—

tat-suto 'gnimitrāṣṭau* bhaviṣyati samā nṛpah;

where read **°mitro 'ṣṭau* and *'nṛpah*. Vs

and Bh name *Agnimitra*. Vs adds *asy-ātmajo*, 'son of Pusyamitra'.

¹¹ So Mt genly: gjMt *bhavitā vai Vasuśreṣṭhah*; fMt *°tā c-aiva Sus*^o; cMt *°tā c* (cMt *v*) *Āsurajyeṣṭhah*; bMt *°tā c-āpi Suṣṭyeṣṭhah* (and lMt erp), as in Vā, Bd.

¹² So *a²u⁴fkVā*, Bd. Vs genly and Bh agree. In eVā *Sajy*^o; Ca'a³lVā *taj-jy*^o; bVā *Suṣṭeṣṭa*; jVā *Sudyeṣṭa*; bdVā *Suṣṭaṣṭa* (altered in d to *Suṣṭhaṣṭa*); kVā *Jyeṣṭha*; hVā erp. *Sutah* added in aBh.

¹³ In bMt *sama*.

¹⁴ In fgjMt *tatah*.

¹⁵ So all; except cMt, *a¹⁻⁴Vā °mitra-* lMt *Vasuśutras*; jMt *Vāyumitrais*; dMt *Sumitras tu*.

¹⁶ So Vā genly, cMt. Bd, eVā *tato*. Mt genly *tathā*.

¹⁷ So Vā, Bd: beMt *vai nṛpah*. Mt genly *vai tatah*. After this king kVā inserts a king *Vajramitra* besides the *Vajramitra* in l. 9.

¹⁸ There is great variation in this name. Vā genly *'ndhrakah*; kMt, a³Vā *'ndhakah* (kVā *tesāndhakah*): 4 MSS of CVā *Dhrukah*; fmVā *Dhrikah*; 2 MSS of CVā *Vrakah*: Mt genly *'ntakah*; eMt *Taka*; jMt *Nukah*; lMt *'stakah*. All these should prob. be read with *avagraha*. Vs genly *Ādraka*; bhVs *Odruka*. Bd *Bhadrāh*; eVā *Madrah*. Bh genly *Bhadraka*; gBh *Bhad*^o. *Andhraka* seems most probable.

¹⁹ So Mt genly, bdefkmVā, Bd. Vā genly *samā*^o; dMt *sama*^o; cMt *samā dvau tu*: but *a¹⁻⁴Mt samāḥ sapta*; kMt *saṁhāṁtus*.

²⁰ So Mt; jMt *putrau bhaviṣyatah*. This half line is in *a³a⁴klVā bhaviṣyati suto 'sya vai*; bVā *'sutaīṣya*^o; defmVā *'sutasya*^o (altered in d to *'sutaiḥ sa*^o); Ca'a³Vā *'sutaī-* *ca*^o. Bd *'nṛpāś ca vai*.

ŚUṄGAS

bhaviṣyati²¹ samās²² tasmāt²³
 trīṇi evam²⁷ sa Pulindakah²⁸
 bhaviṣyati ca Yomeghas³¹
 trīṇi varṣāṇi vai tataḥ
 bhavitā Vajramitras tu³⁴
 samā rājā punar nava³⁷
 dvā-trimśat tu³⁹ Samābhāgah⁴⁰
 Samābhāgāt tato⁴² nrpaḥ⁴³
 bhaviṣyati sutas tasya Devabhūmīḥ⁴⁵ samā daśa⁴⁶

bhaviṣyati²⁴ samās²⁵ tasmāt²⁶
 tisra eva²⁹ Pulindakah³⁰
 rājā Ghoṣaḥ sutas³² cāpi
 varṣāṇi bhavitā trayah³³
 sapta³⁵ vai Vajramitras³⁶ tu
 samā rājā tataḥ punah³⁸
 dvā-trimśad bhavitā cāpi⁴¹
 samā Bhāgavato⁴⁴ nrpaḥ¹⁰

²¹ So Mt: cMt °syanti.²² Samas in CMt.²³ In bMt tasyās.²⁴ So bdmMt, Bd. Vā genly °syanti.²⁵ In lVā sutas: adfghjklqrBh say sutah.²⁶ In eVā tasya.²⁷ So Mt genly: bnMt °eva; kMt trīṇi vai; dfgjmMt tisro vai. See Appendix I, § iii.²⁸ So Mt mostly: bMt sa Pulindakah: mMt °Nunandanaḥ, jMt Madhunān°; fgMt Marunān°; dMt Medhurandakah: kMt merely nrpaḥ: cMt read this half line trīṇi varṣāṇi vai tataḥ, giving no name.²⁹ In eVā tripuśrava or triyu°.³⁰ So mVā. Bd and other Vā read the plural °kāḥ wrongly: eVā Pulindakah. Vṣ genly Pulindaka; lVṣ Pul°; kVṣ Pralingaka. Bh Pulinda.³¹ This line is only in dfgjmMt. So dfgMt, but fg omit ca: mMt °va Yomekha; jMt °sa Momeghas. Yome may be a misreading of Ghoṣa see note³².³² Vā genly Ghoṣa (mVā Dhoṣa) sutas, for Ghoṣaḥ sutas, as Bh has. Bd and dVā Ghoṣas tataḥ. Vṣ genly Ghoṣavasu; bVṣ Ghoṣaka; kVṣ Yosavasu; hVṣ by inversion Soghavamu; cBh Ghoṣa: eVā has a different line—

trīṇi varṣāṇi bhavitā rājā Ghoṣavasur nrpaḥ.

³³ So Vā and Bd. See Appendix I, § iii.³⁴ So Mt genly, eVā; eMt Vajramitras; kMt Yajñam°: fgMt bhaviṣyate Vajramitrah; jMt Vajramitras ca bhavitā.³⁵ So Bd. Vā tato.³⁶ So Bd. Bh and Vṣ genly agree: hBh Vajramitra; cBh Vajrā°; ekBh Vraja°; nBh Vañna°; fgVṣ Vakṣa°; cVṣ Vadrā°; pBh*Vajramindra.* Vā genly *Vikramitras*; dVā *Vikr*³⁷ So cMt; dfgjmMt narah; emMt nava: other Mt bhavah.³⁸ So Vā, Bd; eVā catur-daśa.³⁹ So Mt genly; cemMt ca for tu; dMt omits tu; bfgMt dvā-trimśati; jMt sa dvā-trimśat.⁴⁰ Samabh° in cMt; eMt Samabh°.⁴¹ So Vā. Bd v-āpi.⁴² So Mt genly; bcMt Samabh°; kMt samā bhokta°; jMt Samabhāg-ānugo.⁴³ Vṛṣaḥ in bMt, adding an extra king.⁴⁴ So Vā, Bd. Bh and Vṣ genly agree; cemBh Bhagavato.⁴⁵ So Mt, eVā, Bd. Vā Kṣemabhūmīḥ here but *Deva*° in the next list (l. 2). Vṣ Devabhūti. Bh Devabhūtir iti śrutiḥ; gBh °bhūti iti viś°, but °bhūti afterward.⁴⁶ In eMt rasuh.⁴⁷ So dfgmnMt, dVā, Bd, and 2 MSS of CVā: a¹a²k¹lVā and 4 MSS of CVā Śrṅga·bVā Ścūṇa. Vā genly tuṅga: eVā Śaṅka; cMt Śuddha; eMt Śruddha. Mi genly kṣudra: jMt trayodas-Āṅga; kMt has this half line, ity ete daśa Mauriās tu [me]. Vṣ says—ity ete daśa* Śuṅgā dvādaś+ottaraṁ va-
 ṣatam prthivīm bhokṣyanti; tataḥ Kāṇvān¹
 eṣā¹ bhūr yāsyati:where *lVṣ dvādaśa; ¹aVṣ daś-; ¹lVṣ
 Kāṇvān; ¹kVṣ eyān. Bh has—Śuṅgā* daś-aite bhokṣyanti bhūmīm¹
 varṣa-śat-ādhibikamtataḥ Kāṇvān iyam bhūmir yāsyaty alpa-
 guṇān, nrpaḥ:where *deBh Śuṅgā, hBh Sumbhā; cehjklmBh
 daśa (marg. correction bhūmīm in jBh).

KĀNVĀYANAS (SŪNGABHRTYAS)

33

daśaite Śūṅga⁴⁷-rājāno bhokṣyantīmām⁴⁸ vasundharām
śatam pūrnām⁴⁹ daśa dve ca⁵⁰ tataḥ⁵¹ Kānvān⁵² gamiṣyati⁵³.

Kānvāyanas (Śūṅgabhr̥tyas).

Text—AMt 272, 32^b-37; AVā 99, 343^b-347; Bd iii, 74, 156^b-160^a.

Corresp. passages—CVṣ iv, 24, 12; GBh xii, 1, 19^b-21.

The Matsya, Vāyu, and Brahmanḍa give the whole; but they all differ in the last part, where the Matsya version is placed on the left, the Vāyu on the right, and the Brahmanḍa in the notes along with the concluding parts of the Viṣṇu and Bhāgavata. The names Kānva, Kāṇva, and Kānvāyana are often sadly corrupted, and many of the variations are mentioned in the notes to show how simple and well-known names can be corrupted.

As regards MSS, *bdfjjlm*Mt omit line 6; *gVā* has only the last line; *eVā* omits the whole here and inserts it long afterwards, out of place, after the first line about Viśvasphāṇi: *hpMt*, *hVā*, *hVṣ*, and *btBh* want the whole.

The duration of the dynasty is stated to be 45 years and agrees with the aggregate of the reigns.

Amātyo Vasudevas¹ tu bālyād vyasaninam nr̥pam²

⁴⁸ In *dMt* °syante tām; *bMt* °syunty eva; *jMt* bhojyante te.

⁴⁹ In *bMt* śara-pūrṇa.

⁵⁰ So *Vā*, *Bd*: *fmVā* darā dve ca; *bVā* tdaśarādava. *Mt* śate dve ca: *jMt* reads this line—

asṭā-trimś-ādhikā samyag varṣānām śata-pañcakam.

⁵¹ So *Mt*. *Vā*, *Bd* tebhyaḥ.

⁵² *Bd* Kānvān; *eVā* Kāṇṭho; *mVā* aṅga; *bfVā* Kānivā; *dVā* Kānvo. *Vā* genly kiṁ vā: a³a⁴Vā Śaikām. *Mt* genly Śūṅgān; *nMt* Śūṅgañ; *ceMt* tuṅgo; *dMt* Śūṅgād gāna: a³b¹*Mt* svargān, °gī, °ga; *fgMt* boldly read this half line, tatas te svarga-gāmināḥ. *Kānvān* seems the correct word, if we read gamiṣyati.

⁵³ *Mahī* being understood, see p. 28, note²¹. But *blMt*, *eVā* bhaviṣyati; *cenMt* hanisyati, which would be good, if we read tataḥ Śūṅgān hanisyati.

¹ So *Mt* genly, *eVā*, *Bd*: *dmMt* Vās°; *bMt* Vasudevaya (omitting *tu*). *Vā* genly

apārthivasudevas; *CVā* °devam; *dVā* °vah Sudevas. *Vṣ* says—

Devabhūtiū tu Śūṅga-rājānām vyasaninam* tasyaiv-āmātyah Kānvo[†] Vasudeva-nāmā niपātya[‡] svayam avanīm bhoktā: where * *kVṣ* vyavaśinam; [†] *lVṣ* Kānvo, *kVṣ* Kāśvā; [‡] *lVṣ* Vasudeva-nām-āpatya. *Bh* has—

Śūṅgam hatvā Devabhūtiū* Kānvo
mātyas[†] tu [‡] kāminam
svayañ karisye rājyam[†] Vasudevo
mahā-matiḥ:

where * *hBh* °bhṛtiū, *lBh* °hūtiū; [†] *dBh* Kānv-āmātyas; [‡] *kBh* śu; [†] *dBh* ca bhok-
sya te rājyam, *qBh* karisye rājyam ca. See p. 32, note⁴⁵.

² So *Vā* genly, *Bd*: *fVā* bālyā-vy°; *eVā* balad vyasaninam nr̥pah; *lVā* bālyānd vasati nr̥pam. But a³a⁴a⁴cefgklmMt prasahya (cen, °hyā) vyasanī (n, °nīr; l, °nā) nr̥pam (l, °pah; a³a⁴a⁴cek, °pa); where the true reading should be prasahya vyasaninam nr̥pam, see Appendix I, § ii. *CGVbMt* corrupt it to prasahya hy avanīm nr̥pah;

KĀNVĀYANAS (SUNGABHRTYAS)

Devabhūmim ath=ōtsādyā³ | Devabhūmim⁴ tath=ōtpātya⁵
 Sauṅgas⁶ tu⁷ bhavitā nrpāḥ | Śuṅgeśu⁸ bhavitā nrpāḥ
 bhavisyati samā⁹ rājā nava¹⁰ Kānvāyano¹¹ dvijah¹²
 Bhūmimitrah¹³ sutas tasya¹⁴ caturdaśa¹⁵ bhavisyati
 Nārāyaṇah¹⁶ sutas tasya¹⁷ bhavitā dvādaśa samās¹⁸
 bhavitā dvādaśaiva tu | tasmān Nārāyano nrpāḥ 5
 Suśarmā¹⁹ tat-sutaś²⁰ c=āpi bhavisyati daśaiva tu²¹
 ity²² ete Śuṅga-bhṛtyās²³ tu | catvāras²⁴ Tuṅga-kṛtyās²⁵ te
 smṛtāḥ²⁶ Kānvāyānā²⁷ nrpāḥ nrpāḥ Kānvāyānā²⁸ (dvijah)

and a²djmMt amend it to *prasahya vyasanī nrpāḥ*. The expression *vyasanī nrpāḥ* occurs in AVā 88, 122.

³ So Mt genly: cēMt Pkt *ath=ōchādyā*; fgyMt *tat=ōtsādyā*.

⁴ So Bd. Vā °bhūmis wrongly: bVā *Deva-bhūmī[saṁādesādesete]*. See p. 32, note⁴⁵.

⁵ So a¹ā²a³Vā; fVmVā *tat=ōtpātya*; kVā °tathānṛpātya; dVā *tathonyadya*, bVā °nyādhā; Vā genly *tato* 'nyā ca. But eVā *ath=ōddhṛtya* or °*āhatya*. Bd *tato hatvā*.

⁶ So A CdmMt: jMt *Songus*; kMt *Śuṅgah*; cgmMt *Suṅgah*; elMt *Sugah*; eVā *Śubhah*; bMt *Saurah*; nMt *Śuṅgam*.

⁷ In bceknMt, eVā *sa*; fgyMt *sam-*.

⁸ So a¹mVā, Bd. Vā genly *Śrīn*^o; fVā *Muñ*^o.

⁹ Altered in dVā to *hanisyati sa vai*. This line occurs previously in Mt, see p. 21, note²⁴: jMt there *daśa sat ca samā*, here *dvijo daśa samā*; kMt there has this half line, *catvāriṁśat samā rājyam*.

¹⁰ So Mt, Vā: bMt *āmva* here, but *nava* earlier. Bd *pañca*.

¹¹ So Mt genly here and in the earlier passage. Bd, nMt *Kan*^o. Corruptions are many, as eMt *Kānvāyata*; kMt *Kāmpāyana*, *Kanṭhā*^o; lMt *Kanṭhāyana*, *Kanmā*^o; fgyMt *Kāśhāyana*, *Kāṣṭā*^o; dMt *Kāsvāyate*; bMt *Kācāyate*. Vā genly, ckmMt *Kanṭhāyana*; dVā *Kanṭa*^o; bVā *Kāntapanu*; eVā *Kanṭhā-mana*; kVā *Kāncayana*; fmVā and 2 MSS of CVā *Kāngāyana*; &c. Vś, Bh *Kānva*, see note¹.

¹² So a¹a²cejklMt; bdfgMt *dvijah*: other Mt *nrpāḥ* redundantly, and so all Mt in earlier passage. Vā, Bd *tu sah*. Vś, Bh *svayam*.

¹³ So Mt genly, Bd, Vś. This line occurs previously in Mt, see p. 21, note²⁴; where cMt *Bhūmiputrah*, eMt °*putram*. Vā, mMt *Bhūtimitrah*. Bh, abVś *Bhūmitra*; cBh *Bhūrm*^o: IVś *Bhūmiputra*.

¹⁴ In nMt *sutasya*; mMt *tatasya*. Vś adds *tat-putro*; Bh *tasya putras*.

¹⁵ So Mt. Vā, Bd *catur-viṁśad*.

¹⁶ CMt *Nārāthānah*; nMt *Nārāyana*. Vś, Bh agree; gBh *Pārāy*^o.

¹⁷ So Bh *tasya sutah*.

¹⁸ So bdfmVā, Bd. Vā genly Pkt *saṁā*.

¹⁹ So Mt genly, Vā, Bd. Vś agrees: ejVś *Susarman*; dVā *Suśāmmatiḥ*; eVā *Sudharmā*. Bh omits him, but gBh has preserved him thus (also mentioned as v.r. in GBh)—

Pārāyānasya bhavitā Suśarmā nāma viśrutah.

²⁰ In IVś *tasy-ātmajah*; kVś *Nārāyānasya-ānujah*.

²¹ So Mt. Vā *saṁā daśa*. Bd *catuh-saṁāh*.

²² In bMt *ya*.

²³ So Mt genly: kMt *Śrīn*^o; cgyMt *Suñ*^o; lMt *Suga*^o; jMt *Cāṅga*^o or c=Āṅga^o (see p. 32, note⁴⁷); bMt *Munganṛtyās*; eMt *Bhūmavat�ās* (omitting *tu*).

²⁴ So eVā. Vā genly *caturas*: see Appendix I, § iv.

²⁵ So Vā genly; bVā °*kr[tvā]tyās*; dVā °*lāmtyās*: eVā nearly correctly *Śuṅga-vṛtyās*: see Appendix II, § iii. For Bd, Vś, Bh see note⁴².

²⁶ In eMt *smutuh*; mMt *sthitāh*.

²⁷ With variations (see note¹¹), as eMt *Kamjāy*^o; lMt *Kagvoyata*.

²⁸ Amended. Vā *Kanṭhāyanā* with vv. rr.

catvāras tu ²⁹ dvijā hy ete ³⁰
 Kaṇvā ³¹ bhokṣyanti vai ³² malīm
 catvārimśat pañca ³³ cāiva ³⁴
 bhokṣyant-īmāṁ vasundharām
 ete ³⁵ praṇata-sāmantā
 bhavisyā dhārmikāś ca ye
 yesām ³⁶ paryāya³⁷-kāle tu ³⁸
 bhūmir Andhrān-gamīsyati ⁴⁰.

bhāvyāḥ praṇata-sāmantāś
 catvārimśac ca pañca ca
 10
 teśām paryāya-kāle tu ³⁹
 bhūr Andhrānām ⁴¹ bhavisyati ⁴².

Andhras.

Text—AMt 273, 1-17^a; AVā 99, 348-358^a; Bd iii, 74, 160^b-170.

Corresp. passages—CVs iv, 24, 12-13; GBh xii, 1, 22-28.

This dynasty is given in full by the Matsya, while the accounts in the Vāyu and Brahmāṇḍa are far from perfect. The Bhāgavata and Viṣṇu give a list of the kings though not completely, with some details at the beginning and end.

The defects in the MSS will appear from the following notices of the kings; but eVā, which stands midway between the Matsya and Vāyu, has misplaced the first portion down to Svāti, inserting it long afterwards, out of place, after the first line about Viśvasphāṇi: *h*Mt have nothing; *h*Vā omits ll. 1-21.

²⁹ So jMt. Mt genly *catvārimśad*; bdnMt
³⁰ *śā*: see Appendix I, § iv.

³¹ But jMt omits *hy*; nMt omits *hy ete*:
 bMt *cite* (for *c-aite*).

³² So Mt genly: CfgmMt *Kāṇvā*; nMt
Kanvo; eMt *Kāvo*; lMt *Kagvo*.

³³ In lMt *crp*: jMt reads this half line,
bhokṣyante prthivīm īmāṁ.

³⁴ So Mt genly: bMt *rimśa nagham* (or
nadyam).

³⁵ In jMt *c-aite*.

³⁶ So Mt genly: jMt *gate*.

³⁷ In bdefgjknMt *teśām*.

³⁸ In lMt *payoja*.

³⁹ So Mt genly: eMt *kālesu*.

⁴⁰ So Vā genly: CVā *kālesu*, bdVā *kal*^o.

⁴¹ So Mt genly; fMt *An^o*: gMt *Andhrām*,
 cMt *ṛā*. This half line is in ^abnMt *bhūmir*
 (*n, mūmir*) *iddhā bhavisyati*; lMt *munir i*
bh^o (short); jMt *bhūmih sāndrā* (for *s-*
Andhrā?) *bh*^o.

⁴² All Vā readings are *crp*, and this is an
 emendation. *Bhūr* is represented thus,

a³a⁴Vā tur; *Ca²gjklVā tar*; *a¹Vā ter*; *fmVā*
star; *bdVā ster* (altered to *ter* in *d*). *Andhrānām*, or rather its Pkt form *Andhrāṇā*,
 is represented thus, *a¹fgmVā Andhrā nu*;
a³a⁴bdVā Andhā nu; *Ca²jklVā Andhā tu*.
 But eVā has Mt reading *crp*, *bhūmir-Andhrānām*
gamīsyati.

⁴³ Bd and Bh have not got the concluding
 lines (5 in Mt, 3 in Vā). Bd has—

Kāṇvāyanāś tu catvāras catvārimśac ca
pañca ca
samā bhokṣyanti prthivīm punar Andhrānām
gamīsyati.

Bh similarly—

Kāṇvāyanā^{} ime bhūmir catvārimśac ca*
pañca ca
śatāni trīṇi bhokṣyanti varṣāṇām[†] ca Kalau
yuge :

where *jlBh *Kan^o*; [†]qBh *varsāni*. Vs says—
ete Kāṇvāyanā^{} catvāraḥ pañca-catvārim-*
śad-varsāni bhūpatayō bhavisyanti:
 where *eVā *Kan^o*, kVā *Kāśv^o*.

ANDHRAS

The Vāyu, Brahmānda, Bhāgavata, and Viṣṇu all say there were 30 kings, though they do not give 30 names. The Vā MSS name only 17, 18, or 19, and eVā which is the fullest names only 25; Brahmānda only 17; Bhāgavata 23; and Viṣṇu 24, or 22 and 23 in two MSS. The Matsya says there were 19 kings, but 3 MSS (dgn) actually name 30, and the others vary from 28 to 21. Before noticing the differences in them and the other authorities, it will be convenient to set out the list of the kings, of whom 30 are clearly named; and 30 is no doubt the correct number.

1 Simuka	11 Skandasvāti	21 Cakora
2 Krṣṇa ✓	12 Mṛgendra	22 Śivasvāti
3 Śrī-Śātakarṇi (Śrī- Mallak°)	13 Kuntala	✓ 23 Gautamīputra
4 Pūrṇotsaṅga	14 Svātivarna	24 Pulomā —
5 Skandhastambhi	15 Pulomāvi (Padumān)	[24a Śātakarṇi] /
6 Śātakarṇi	16 Ariṣṭakarna	25 Śivaśrī —
7 Lambodara	17 Hāla (— Śātakarṇi —)	26 Śivaskandha —
8 Āpilaka (Divilaka)	18 Mantalaka or Patta- laka	✓ 27 Yajñaśrī —
9 Meghasvāti	19 Purīndrasena	✓ 28 Vijaya —
10 Svāti	20 Sundara Śātakarṇi	29 Candaśrī —
		30 Pulomāvi

The lists in the MSS stand thus, omitting at present no. 24a who is mentioned only in eVā. Mt MSS name the following (fgmMt calling no. 15 Pulomāvi a second Meghasvāti), the numbers within brackets denoting those who are omitted:— CGV have 27 kings (nos. 2, 5, 15 omitted); $a^1a^2a^3a^4$ 28 (5, 15); b 27 (9, 20, 22); c 27 (2, 5, 20); e 25 (2, 5, 20, 23, 24); f 27 (24, 25, 29); j 24 (5, 7, 8, 18, 19, 29); k 21 (5, 9–11, 20–23, 29); l 20 (2, 5, 9, 12, 13, 20–24); m 27 (1, 2, 5); n 29 (20); d 30, and repeats 6–10; g 30, and repeats 10–14 and 15 (with correct name Pulomāvi); h pMt have nothing. All Vā MSS, other than eVā, name nos. 1–3, 6–8, 15–23, 27–30; except that Ca^2a^3f omit no. 21; k no. 8; l 8, 21; m 21, 30; h has lost the first part and begins with no. 19: a^1a^4 apparently insert no. 8 twice; m repeats 3, 6 after no. 8. All these Vā name no. 20 Sundara merely as Śātakarṇi.

But eVā is peculiar and its list is broken up into three sets. It begins thus, nos. 11, 18, 19, 20 (calling him Sundara), 21; then reverting mentions 12–15, 24a, 25–30; and long afterwards (see p. 35) names 1–4, 6–10 (corrupting no. 9's name). It thus omits 5, 16, 17, 22–24, yet makes its total 25 by including 24a, who is considered further on.

Bd names 1–3, 6, 8, 15–20, 22, 23, 27–30. Vṣ mentions 1–4, 6–9, 15–30; but b Vṣ omits 4, 6; k Vṣ no. 21; l Vṣ, 28, 29. Bh names 1–4, 7–9, 15–20; but b Bh have nothing.

All the authorities keep the order of the kings as in the above list, except that 5 Mt MSS show three discrepancies. Two are small, namely, (1) d Mt mentions 6–10 and immediately repeats them; (2) n Mt inverts nos. 5 and 6, and mentions no. 19 twice, first after no. 13 and again in his proper place. The third discrepancy concerns nos. 10–15: g Mt names these in their place and repeats them after no. 29; and l Mt omit them from their place and insert them (l omitting 12, 13) after no. 29. These discrepancies appear to be mere mistakes due to carelessness, or to lacunae or disarrangements of leaves in the MSS copied.

Every king in the list (except 24a) is mentioned by most of the MSS of at least two Purāṇas, except nos. 5, 10–14. No. 5 occurs only in Mt, but 5 MSS name him. Nos. 10–14 are mentioned only by Mt and eVā; but no. 14 appears in

them all ; nos. 10, 11 in all except *kMt* ; and nos. 12, 13 in all except *iMt*. They seem to be genuine, and help to constitute the total number 30. The general consensus then establishes the number, names, and order in the above list.

No. 24a, Śātakarnī, mentioned only in *eVā*, is not no. 20, who is called Śātakarnī merely in all other *Vā* MSS and in *Bd*, for *Mt*, *Vā*, *Bd*, and *eVā* agree that the latter reigned only one year (p. 41, l. 23), while the description of the former in *eVā* is l. 28 on p. 42, and assigns 29 years to him. There is no line like it except l. 32 about *Yajñāśrī*, but he is not apparently *Yajñāśrī* whom *eVā* mentions in his proper place. According to the *eVā* list he should come presumably either immediately after no. 15, or immediately before no. 25 Śivaśrī. The only indication I can find bearing upon this puzzle occurs in *IVs*, which regards Śātakarnī Śivaśrī as two, (1) Śātakarnī, (2) Śivaśrī (see p. 42, note¹), and so places a Śātakarnī exactly in one of the two positions required by *eVā*. If this Śātakarnī then be real, his place would be 24a. A line found in only one MS should not be rejected straight away (see *Introdn.* § 31), hence I have included him in the list in that position by l. 28 ; but, since his existence is vouched for by no other authority and he would raise the number of the kings to 31, that line is enclosed in brackets. If he is genuine, we may suppose that the total 30 is a round number.

Many of the kings bore the name Śātakarnī, and it is spelt in many ways, the first part as *Śāti*, *Śānta*, *Śānti*, *Śita* (with *s* often instead of *ś* in these forms), and the latter part as *karnī*, *karna*, *kona*, *varna*, &c. It is needless to state all such variations in the text and notes, and the form *Śātakarnī* is adopted because it agrees best with the Pkt form *Śātakarṇī* generally found on coins. The names *Śvālikarṇa* and *Śvālīrṇa* occur sometimes and seem to be merely variants of it (see notes^{57, 61, 65}). All these forms may obviously be Sanskritizations of that one Pkt name.

Prof. Rapson's 'Indian Coins, Andhras, &c.' elucidate this dynasty partially. I have not attempted, as it is not my function here, to identify the names in this list with those mentioned in inscriptions and on coins, except those of the first three kings who seem clear. The first king, whose correct name was *Simuka* *Sātavāhana*, is mentioned in Lüders' List of Brāhmī Inscriptions, no. 1113 (Epig. Ind. x, Appendix); the second *Kṛṣṇa* or *Kanha* in *id.* no. 1144; and the third *Śrī-Śātakarnī* in *id.* nos. 346, 1114. In other inscriptions the following kings are mentioned—
 ✓ *Gotamīputra* *Siri Śātakarnī*, nos. 1123, 1125 ; *Siri Sivamaka* *Sada*, no. 1279 ; *Sati* (= *Sakti*?) *Sirimata*, no. 1112 ; *Vāsiṭhiputra* *Siri Pulumāvi*, nos. 1106, 1124 (and probably 1100) ; *Siri Pulumāvi*, no. 1248 ; *Vāsiṭhiputra* *Siri Pulumāyi*, nos. 1122-3 ; *Vāsiṭhiputra* *Catārapana* *Sātakarnī*, no. 1120 ; *Gotamīputra* *Siri Śātakarnī*, no. 1123, and *Sadakarnī*, no. 1125 ; *Sivakhada* (or *Sadakhada*) *Nāga siri*, no. 1186 ; *Gotamīputra* *Siri Yaṇa*, nos. 987, 1024, 1146, 1340 ; *Vāsiṭhiputra* *Cadasāta*, no. 1341 ; and *Mādhariputra* *Sirivira* *Purisadata* of the *Ikhākus*, nos. 1202-4 (see note⁷⁸).

It may be noted that one line in certain *Mt* MSS differs from all the others in its expression, namely, l. 30 about *Yajñāśrī* (see note thereto). He is spoken of there in the present tense, *kurute* : see *Introdn.* § 21, note.

The total of the individual reigns (excluding no. 24a) is only $442\frac{1}{2}$ years, even if we take the longest periods wherever there is a difference ; but the whole duration is said to have been 460 years in *Mt*, 411 in *Vā*, and 456 in *Bd*, *Vs*, and *Bh*. The addition of no. 24a would increase the first total.

Simuka
Kanha
Sātakarnī

Nāga siri

Nāga siri

Kānvāyanām¹ tato bhṛtyāḥ²
 Suśarmānāḥ⁵ prasahya⁶ tam⁷
 Śuṅgānām⁹ cāiva yac cheśam¹⁰
 kṣapitvā tu¹³ baliyasah¹⁴
 Śiśuko¹⁷ n̄dhraḥ¹⁷ sa-jātiyah¹⁸
 prāpsyat̄imām vasundharām
 trayo-vimśat²⁰ samā rājā Simukas²¹ tu bhaviṣyati²²

Kānvāyanām³ ath=ōddhṛtya⁴
 Suśarmānām⁸ prasahya tam⁸
 Śuṅgānām¹¹ cāpi yac chiṣṭam¹²
 kṣapayitvā¹⁵ balaṁ tadā¹⁶
 Sindhuko hy Andhra-jātiyah¹⁹
 prāpsyat̄imām vasundharām

¹ This line is in Mt. This name is often corrupted as in p. 34, note¹¹; and first vowel is long or short. In nMt ^cyanām^s; fMt ^oyanī; Mt genly ^oyanās, which should be ^oyanām^s, as the accus. is required.

² So dfykJt; bMt tadā^o; jMt tato bhṛtyān. Mt genly tato bhūpāḥ. But eMt tadodhṛtya; cMt tad-ōddhṛtya; so nMt erp. Bhṛtyāḥ is prob. correct, cf. Vś, Bh; the plural here may refer to 'Simuka and his fellow-tribesmen' in l. 3. Vś says—

Suśarmānai Kānvām* ca bhṛtyo[†] valat[‡]
 Śiśrakā-nāmā hatvā^{||} Andhra[¶] jātiyo vasu-
 dhām bhokṣyati :
 where * kIVs Kānvāḥ, bVś Kānvāyanām;
¹ alVś sa-bhṛtyām, jVś sva-bhṛtyo, bVś sad-
 bhṛtya-, kVś sa bhūyām; [‡] aVś balat, bVś
 balaṁ, lVś vali, jVś balavān, kVś va'lāksi;
¹ bVś Chiptaka, aVś Śivika, kVś Pulaka,
 lVś Pucchaka; ^{||} bVś hatva-r; [¶] lVś Āndha,
 bVś Aṁ[ptyām]pra, kVś hy Andha, jVś
 Śudhra. Bh says—

hatvā Kānvām* Suśarmānām tad-bhṛtyo[†]
 vr̄śalo bali[‡]
 gām bhokṣyati Andhra[¶] jātiyah kañcit^{||}
 kālam a-sattamaḥ :

where * rBh Kānvāḥ; [†] kBh tadvatyo;
[‡] fBh vr̄śabho^o (f strictly vr̄śabordhalī, cf.
 p. 25, note⁷); [¶] dBh Andhra, fBh anya;
^{||} cBh kiñcit.

³ This line in Vā, Bd. Bd Kānv^o. Vā genly Kān̄th^o: other variations similar to those in p. 34, note¹¹. Bd, Ca²a⁴eVā ^oyanām; a²a⁴bdfyklmVā ^oyanān.

⁴ So Ca²a⁴eVā; Bd: a²a⁴kIVā at-ōd^o or at-
 ḥdṛtya; fgmVā ato dhṛtya; dVā tat-ōdṛtya
 (Pkt).

⁵ In jMt ^oneh; bcnMt ^onam; lMt ^ona;
 gMt ^osarmānām.

⁶ In a²nMt pragrhya.

⁷ CbjMt tām; gMt tān; fMt tvān.

⁸ In eVā Sudharmām sam̄ prasahyataḥ

⁹ So Mt; bMt Suṁnānām; ceknMt sutā^o;
 jMt Āṅgārā.

¹⁰ In eMt c-aiva dheśam; fMt c-aiva
 sarveśām.

¹¹ This line is in Vā, not in Bd. Ca²a⁴Vā
 Śr̄ṅg^o.

¹² In eVā yac cheśah; fmVā defective.

¹³ So Mt mostly: dMt kṣayitvā sa; cemt
 kṣipitvā sa; lMt jryitvā tu: fynMt kṣapa-
 yitvā, jMt kṣep^o, bMt kṛp^o.

¹⁴ In eMt balayasah; jMt mahīyasām.

¹⁵ CVā kṣayayitvā.

¹⁶ In eVā balī tathā, dVā ^otadā.

¹⁷ So Mt genly; dMt ^odhraḥ; jMt ^odhra;
 nMt ^odhra; kMt ^ora; bMt ^oyah: dMt
 Śiśurko^o here, Śiśukas in next line; eMt
 Śiśruk-Āndhraḥ; fjmT Śiśukas tu; lMt
 Kīmśukrodhah. The correct name is Simuka
 (Rapson, 'Indian Coins, Andhras, &c.' pp.
 xviii, xlvi). It was misread as Śiśukā and
 then Sktd (1) as Śiśuka, and (2) as Śiśuka
 whence Śiśhuka, by dialectical variation of
 s and kh. Simuka could be misread as
Śiśraka which Vś has, see note².

¹⁸ In kMt sa-jāt^o.

¹⁹ So Vā, Bd: eVā Chismako hy a-jāti-
 yah.

²⁰ So CdfykJt, Vā, Bd. Mt genly ^ovimśa:
 eVā reads this line—

sa trayo-vimśati rājā bhavitā Chismakah
 samāḥ

²¹ I put the correct name here to combine
 Mt, Vā, Bd, which read it as above: eMt
 Śiśukas; cMt Śiśukah.

²² So Mt. Vā, Bd bhavitā tv̄ atha; dVā
 omits tv̄; mVā ^otv̄ a[rka]thām; gVā bhavitā[s]
 tathā.

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Kṛṣṇo²³ bhrātā yavīyāṁs tu²⁴
aṣṭādaśa²⁷ bhaviṣyati

Śrī-Śātakarnīr²⁹ bhavitā tasya putras³⁰ tu vai daśa³¹
Pūrṇotsaṅgas³² tato³³ rājā varṣāny³⁴ aṣṭādaśaiva tu
Skandhastambhis³⁵ tathā³⁶ rājā varṣāny³⁷ aṣṭādaśaiva tu
pañcāśatāṁ³⁸ samāḥ ṣaṭ ca³⁹ Śātakarnīr⁴⁰ bhaviṣyati
daśa cāśṭau ca⁴¹ varṣāṇi tasya⁴² Lambodarāḥ⁴³ sutah⁴⁴
Āpīlako⁴⁵ daśa dve ca⁴⁶ tasya putro bhaviṣyati

Kṛṣṇo²⁵ bhrātāṣya²⁶ varṣāṇi
so 'smād daśa²⁸ bhaviṣyati

5

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²³ Mt genly the Pkt nomin. form *Kṛṣṇa*; jMt *Kṛṣṇā*. Vṣ says—*Kṛṣṇa-nāmā tad-bhrātā*. Bh says—

Kṛṣṇa-nām-ātha tad-bhrātā bhavitā pṛthivī-patiḥ.

See Rapson, *op. cit.*, pp. xix, xlvi.

²⁴ In *fg*Mt *ca*.

²⁵ So *a¹a³a⁴dg*Vā, Bd: *eVā Kṛṣṇā*; *bVā klptau*: *a²Vā Tvaśto*; *fmVā Tvaśtro*; *CjklVā aṣṭau*.

²⁶ So *bdeVā*, Bd: *a¹-⁴fgkmVā*, 3 MSS of *CVā bhrātasya*; *lVā*, 2 MSS of *CVā bhrātās ca*; 1 MS of *CVā smāta-ya*.

²⁷ So all Mt; but nMt *aṣṭāṁ daśa*, see *Introdn.* § 40.

²⁸ So *a²-⁴bdfgkmVā*, Bd: *lVā so smā d°*; *eVā so 'ṣṭād°*; *Ca¹jVā tasmād d°*: see *Introdn.* § 40.

²⁹ This name is spelt variously, see p. 37. Vā genly *Śātakarnīr*. Bd, Vṣ *Śāntakarnīr*. But *bde*Mt *Malakarnī*, nMt *kaṇī* (easy misreadings); Mt genly *Mallakarnī*; jMt *Śālakarnīr*, kMt *parṇī*. Bh *Śāntakarṇa*, fBh *varṇa*.

³⁰ Bh, *IVṣ* agree, *tasya putras*: *fgjMt putrās*.

³¹ So Mt genly; *bceknMt samāḥ*. Vā, Bd *māhān*.

³² This line is only in Mt, *eVā*. So Mt genly; *fMt Pūrṇotsarga*; *cMt Pūrṇāsaṅgas*, *eMt °sagas*: *eVā* reads this line—

Pūrṇosantu ca varṣāṇi bhavit-āṣṭādaśa-ai tu.

Vṣ *Pūrṇotsaṅga*; *jVṣ °sām[mr]ga*; *hVṣ Pūrṇeśaṅga*; *lVṣ Vasukarṇṇotsaṅga*. Bh *Paurṇamāsa*, and adds *tat-sutah*.

³³ *Tu vai* in *bceknMt*.

³⁴ *Samā* in *nMt*.

³⁵ This line is only in *bdfgnMt*. So *fgMt*; *dMt °stabhis*; *bMt °Svīrasvanis* (an easy

misreading); *nMt Śovastuti*, and inverts him and the next king.

³⁶ *Tapā* in *nMt*.

³⁷ *Samā* in *nMt*.

³⁸ So *Vā, CdemnMt*; *jMt °satāḥ*. Bd, *bfgMt °sat tu*; *AklMt °sac ca*.

³⁹ *Sat kar* in *eVā*; *eMt ṣadu*; *nMt* omits *ca*.

⁴⁰ No marked variations in this name: *nMt* inverts him and the preceding king; *mVā* repeating the line reads *tasya putro*. Bh omits him.

⁴¹ *Daśa vāsaiva* in *bMt*.

⁴² In *eVā* [*bhavitā*] *tasmāl*.

⁴³ This line only in Mt and *eVā*. Bh and Vṣ agree in the name.

⁴⁴ Bh agrees, *tat-putras*: *eVā nṛpah*.

⁴⁵ Mt genly *Āpīlako*; *cfgMt Apīl*; *eMt Apīt*; *nMt Apīt* or *Apīl*; *bMt +Aryāmīlako*: *eVā Āpīlako*. But *gVā Āpīlavā*; *fVā*, 3 MSS of *CVā Āpol*; *jVā Āpol*; 1 MS of *CVā Apal*; *mVā Ārpāl* or *Aryāl*; *a¹-⁴Vā*, 2 MSS of *CVā Āpādaba-*; *bdVā Āpīstarā*. Bd *Āpolovo*. *Āpīlaka* seems the best form: the third syll. *ta* in Mt names may be a misreading of *la*, and may be read either way in *nMt*. Vṣ genly reads *tasmād* before this name, and it was aptly often read as Pkt *tasmād* with the final *d* applied to the name; thus *IVṣ Dāpīlaka* (though it interposes *ca*), and *cdekVṣ (tasmādīvīlakah) Ivi^l* or *Divi^l*; hence *afgVṣ Divi^l*, *CVṣ Divi^l*: *hVṣ Divila*; *jVṣ Vilaka*; *bVṣ Divānīka*. Bh genly (reading *d* in Gupta script as *c*) *Civilaka* or *Cibil^l*, *aqsBh °līka*; *fBh Cīlibaka*, *dBh °bīka*; *cBh Cibilika*, *Vicilaka*; *rBh Vivilaka*, *hBh Yil^l* or *Ghil^l* and *Civil^l*. *BBh Vikala* aptly.

⁴⁶ So Mt; *cenMt tu*. Vā genly, Bd *dvādaśa vai*, which is equally good; *a¹-⁴Vā*, 2 MSS of *CVā +ddhodaśa*.

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daśa c-āṣṭau ca varṣāṇi Meghasvātir ⁴⁷ bhaviṣyati Svātiś ca bhavitā ⁴⁸ rājā ⁴⁹ samāś ⁵⁰ tv aṣṭādaśaiva ⁵¹ tu Skandasvātis ⁵³ tathā rājā sapt-āiva tu ⁵⁴ bhaviṣyati Mṛgendrah ⁵⁶ Svātikarṇas ⁵⁷ tu ⁵⁸ bhaviṣyati samāś trayah ⁵⁹ Kuntalah ⁶⁰ Svātikarṇas ⁶¹ tu ⁶² bhavit-āṣṭau samā ⁶³ nrpah eka-saṁvatsaram ⁶⁴ rājā Svātivarno ⁶⁵ bhaviṣyati ṣat-triṁśad ⁶⁶ eva ⁶⁷ varṣāṇi Pulomāvir ⁶⁹ bhaviṣyati bhavit-Āriṣṭakarṇas ⁷⁰ tu varṣāṇām pañca-viṁśatih ⁷¹	Ātir bhaviṣyati nrpo varṣāṇi dvādaśaiva tu ⁵² Skandasvātih samāś tasmāt sapta ⁵⁵ rājyaṁ kariṣyati catur-viṁśat ⁶⁸ tu varṣāṇi Pulomāvir ⁶⁹ bhaviṣyati
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⁴⁷ This line only in Mt, eVā. So Mt genly; jMt °svāmī; CMt Medhasvātir; nMt Saṁghasvāpi, an easy misreading; ceMt Saṁghas c-āpi. Vs, Bh Meghasvāti, jVs Maghas°; kVs Meghaghāti. The name has been corrupted in eVā which reads—
daśa c-āṣṭau ca bhavitā so 'ṣṭādaśa bhaviṣyati.

⁴⁸ This line only in Mt: blMt Svātir bhaviṣyate, nMt Svāmī bh°; gMt, in repeating the line, Svāmī bh°: ceMt sa eva bhokṣyate.

⁴⁹ In bMt ramyā

⁵⁰ In cenMt samā: bMt manās, so gMt in repeating.

⁵¹ In cenMt aṣṭau daś-āiva (omitting tu).

⁵² This line is in eVā only. Introdn. § 40.

⁵³ So Mt, mostly. CMt °svātiś misprinted as °racātis: bcnMt and gMt (in repeating) Skandhasvātis, dMt °svāmis; lMt Skāṁvastrāṇis (an easy misreading).

⁵⁴ Misread as sam-āiva tva in gMt (repeated), °tvāṁ in bMt; cenMt sapta c-āiva.

⁵⁵ This line in eVā only; thus, Skandhasvātih samāt tasmā samā, where samā is misreading for sapta.

⁵⁶ This line only in Mt, eVā: bMt Bhangendrah; eVā Mahen°; jMt naren°.

⁵⁷ So Mt genly: fgmMt °varṇas, but gMt repeats as in text; nMt Śātikarṇas; eVā Śātakarṇis.

⁵⁸ In eMt mu: after this nMt adds by mistake and superfluously varṣāṇi pañca-viṁśati (from l. 19).

⁵⁹ In eVā samā-trayam.

⁶⁰ This line only in Mt, eVā: bMt Kuśalah; iMt Kṣettulah

⁶¹ In nMt Śāntik°; eVā Śātakarṇis.

⁶² Ca in cefMt, and gMt in repeating.

⁶³ In jMt °āṣṭā samo.

⁶⁴ But bclnMt °saṁvatsaro, eMt °śe v°, gMt (in repeating) °śakasamīv°.

⁶⁵ This line only in Mt, eVā. So ACbdIMt: cejMt °karṇo; fgmMt °kono, gMt (in repeating) °varṇo; dMt °keṇo; eVā °seno; kMt °ṣyatiseno; nMt Śātikarṇo.

⁶⁶ This line is in Mt, except ACMt: lmMt ṣad-triṁśad; gMt (in repeating) ṣad-viṁśad; nMt ṣadgiṁśa (= ṣad-viṁśa).

⁶⁷ So dmMt and gMt (in repeating): lMt deva; jkMt c-āiva; cenMt tv eva; bfgMt dve ca.

⁶⁸ So Vā, Bd: eVā °triṁśat.

⁶⁹ This name has been greatly corrupted. So bdklnMt; gMt (in repeating) °vi: ceMt Pulomāvid; jMt Sulomānir (an easy misreading). In Vā: dgkVā Padumāvir (or, as it may be read in dgVā, Yadu°; and so a²a⁴lVā and 3 MSS of CVā): then by easy misreadings, bVā Patu° (or Ya°); eVā Patramātir (or Ya°); fVā Saṭunāvir; 4 MSS of CVā Śadu°; mVā Śatū° or Śadu°; jVā Śadrarmāvi; a¹Vā and 2 MSS of CVā sat samā rai (by attempt at emendment). By regarding the final vi (in Pkt) as an expletive (= rai or api), hVā Padumān or Patu°; abcdegklVs Patu°; Bd Patumāniś ca; other Vs Padhumān. Then arBh Vaṭamāna; Bh genly Aṭa°; nBh Aṭha°; mBh Aṁda°; dBh Ara°; sBh Raca°. For this name fmMt substitute (a second) Meghasvātir; and gMt Bhegha°.

⁷⁰ There is great variation in this name

tataḥ saīvatsarān pañca ⁷² Hālo ⁷³ rājā bhaviṣyati	20
pañca Mantalako ⁷⁴ rājā ⁷⁵ bhaviṣyati samā nṛpaḥ ⁷⁷	
Purīndraseno ⁷⁹ bhavitā tasmāt saumyo bhaviṣyati ⁸¹	pañca Pattalako ⁷⁴ rājā ⁷⁶ bhaviṣyati mahābalah ⁷⁸
Sundarah ⁸³ Śātakarnis ⁸⁴ tu abdam ⁸⁶ ekam bhaviṣyati	bhāvyah Purikaṣenās ⁸⁰ tu samālī so py eka-viṁśatim ⁸²
Cakorah ⁸⁷ Śātakarnis ⁸⁸ tu san māsān ⁸⁹ vai bhaviṣyati ⁹⁰	Śātakarnir ⁸⁵ varṣam ekau bhaviṣyati narādhipah

Vā genly *bhavitā Nemikṛṣṇas*; dVā °*Nemikṛṣṇas*; mMt °*Nauvikṛṣṇas*; dMt °*Naurik°*; jMt °*Nārik°*; kMt °*Saurik°*; fgMt °*śtauvik°*; eMt °*Gaurak°*; cMt °*Gaurakṛtvas*. ACMt *bhavit-Āriktavarṇas*; bMt °*Āriktavarṇas*; nMt °*Āriṣṭakarnis*. Vṣ *Ariṣṭakarmā*; su aBh. Bd *bhavit-Āniṣṭakarmā*. Bh *Aniṣṭakarmā*. It is impossible to extract the correct name out of this confusion, and I have adopted *Ariṣṭakarna* as the most central form.

⁷¹ So *a¹a²a³bdfyVā*: Vā genly, bMt, Bd °*tim*. Mt *varṣāni . . . tih*; jMt reads this half line, *san-māsān vai bhaviṣyati*.

⁷² So Mt. Vā, Bd *saīvatsaram pūrṇam*.

⁷³ So all, except *lVṣ Hala*; Bh *Hāleya*; rBh *Hālela* or *Hālena*; cBh *Hālaya*.

⁷⁴ There is great variation in this name. ACbMt *Mandulako*; cMt *Mantalako*, eMt °*lāmko*; lMt *Menulake*; fgknMt *Maṇḍalako*; dMt *Maṇḍako*; mMt *Kundalako*. Then kVṣ *Pantala* or *Patt°*; Vṣ genly *Patt°*; lVṣ *Pitt°*; dVṣ *Putt°*; jVṣ *Paksat°*; aVṣ *Prabhu°* (or *Prattal°*?). Bd *Pattalaka*. Bh, losing the first syll., *Talaka* (see Appendix II, § vi); aBh *Tanaka*; hBh *Halaka*; dBh *Śūl°*. Vā, by losing the third syllable, *Saptaka*; fVā *Saptamka*; bdVā *Masaka* (misreading of *Maptaka*?); eVā reads this half line, *pañc-aīvabha . . . ko rājā*. *Mantalaka* or *Pattalaka* seems the most likely form, from which the other readings might have been derived by misreadings. Bh says, *tasya c-ātmajah*.

⁷⁵ So Mt, eVā: bMt *rākṣo*.

⁷⁶ Vā, to compensate for the lost syllable in *Saptaka*, and by the meaning of *sapta*, reads *rājāno* and turns the two following words into plurals: mVā *rānā[māni]no*. Bd *nāma*. The correct reading must be *rājā*.

⁷⁷ So Mt, eVā, where *nṛpaḥ* is redundant, cf. line 26.

⁷⁸ So Bd. Vā °*ṣyanti mahābalāḥ*.

⁷⁹ This line is in Mt. So Mt genly; CMt °*seno* or °*senī*; nMt *Purīndraseno* and *Purīdra°*; bMt *Purāndā°*; hVṣ *Pulindrāsana* (for °*drasena*); abkVṣ °*dasena*; lVṣ *Pullas°*; Vṣ genly, eVā *Pravillas°*; dVṣ *Pravilas°*; jMt *Pravilis°*; where *pra* may be a misreading of *pu*.

⁸⁰ This line is in Vā, Bd. So *a¹-fglmVā*; bdVā *Purīkāṣenās*; kVā *Purīkāṣṇas*; jVā *Purīkheṇus*; CVā *Putrikāṣenās*. Then dBh *Purīṣasēru* (where *s* and *bh* are much alike); *arsBh °bheru*; *eghjklmnqpBh °bhoru*; other Bh, Bd °*bheru*. These variations suggest the name *Purīṣasēna*. A king *Purīṣadata* of the Ikhākus is mentioned, see p. 37.

⁸¹ So Mt genly: bMt *sāmyo°*; nMt *saimyo°*, °*yar°*; dMt *seno°*. *Saumyo* cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. *Saumyo bhaviṣyati* is probably a corruption, see Appendix II, § iii.

⁸² So *Ca²fjkmVā*, Bd; *a¹a²a³bdlVā* °*tih*; gVā °*ti*: eVā reads this half line *samā dvādaśa bhū-tale*.

⁸³ This line is in Mt, eVā. Vṣ *Sundara*; fgMt *Sundharah*. Bh, lVṣ *Sunandāna*.

⁸⁴ Usual variations, see p. 37.

⁸⁵ So Vā, Bd, with variations, but no personal name: 1 MS of CVā *Sāntakīrttir*.

⁸⁶ In eVā *varṣam*; jMt .. *tam*.

⁸⁷ So Mt genly, eVā. Vā genly *Cakāra*. Vṣ, Bh *Cakora*; gpBh *Cakara*; hVṣ *Ca[kā]kāra*. But cMt *Rājāda*; nMt *rājā vai*: bMt reads this half line *rājā vāṁśyo vikarṇas* ca; lVṣ merely *Śātakarni*.

astā-viṁśati⁹¹ varṣāṇi Śivasvātir⁹² bhaviṣyati²⁵
 rājā ca Gautamīputra⁹³ eka-viṁśat tato⁹⁴ nṛpah⁹⁵
 astā-viṁśah⁹⁶ sutas⁹⁷ tasya Pulomā vai⁹⁸ bhaviṣyati⁹⁹
 [ek-ōna-triṁśatim bhāvyaḥ Śātakarnīs tatho nṛpah]⁹⁹
 Śivaśrī¹ vai Pulomā tu² saptāiva³ bhavitā nṛpah⁴
 Śivaskandhah⁵ Śātakarnīr⁶ bhavitāṣyātmajah samāh⁷³⁰
 nava-viṁśati⁸ varṣāṇi ek-ōna-viṁśatim⁹ rājā
 Yajñāśrī¹⁰ Śātakarnīkah¹¹ Yajñāśrī¹² Śātakarnī atha¹³

⁸⁸ So Vā, *cdefijn*Mt, Vs, with variations. Mt genly *Svātikarnas*. Instead of this name Bh genly *vātako yatra*; rBh *vātikā*; nBh (and Bbh?) *navamo*; jBh *carako* altered to *vātako*; GgBh *bahavo*; dBh *bātako* (or *ṣātako*) *yasya*. Read *vātuko yasya*?

⁸⁹ In bdeMt *māsō*; eVā *sat samān*.

⁹⁰ So Mt. Vā genly *vai narādhipah*; eVā *bhavitā nṛpah*; kVā *v[ta] narādhipah*.

⁹¹ So Mt, *bmVā*, Bd. Vā genly, jMt *°viṁśat tu*

⁹² So Mt, dVā, Bd. Vs, Bh agree: lVṣ *'svātih*; aVṣ *Śivah Svātih*; fgMt *Sikhasvātir*; kBh *Śiras*; jMt *Śirahs*. *Ca¹djlVā Śivavāmī*; a²-b³fghkVā *°svāmīr*; mVā *°svāmīr*. Bh calls him *arindamah*.

⁹³ In bcMt, bVṣ *Gotamīp*. Vs, Bh *Gotamīp*; lVṣ *Gomati*. Mt adds *hy*.

⁹⁴ So *dfgj*Mt, a³Vā; cnMt *°viṁśa*. AmMt *eka-viṁśatīto*; CMt *aka-v^o* by misprint: bMt, a¹a²a³bdfghklmVā *eka-viṁśattamo*; CjVā, Bd *°viṁśat samā*. *Eka-viṁśattamo*, '21st king', can hardly be right, because he is not 21st in any list except AMt where two preceding kings are omitted; and he can only be made 21st by omissions.

⁹⁵ So Mt, *bdfghlmVā*, Bd, though it is redundant. *Aj&kVā nṛṣu*.

⁹⁶ This line only in Mt: *dgMt °sa*; *bjMt °sat*; *CMt °sati*.

⁹⁷ In nMt *tutas*; jMt *tatas*; bMt *samas*.

⁹⁸ CbMt *Sulomā vai*; but beMt *Pulomā tu* in next line. Vs *Pulimān*; lVṣ *Pul*; aVṣ *Kul*. Bh *Purimān*; kBh *Puri*; fBh *Putri*. The name should no doubt be *Pulomāvir*. Vs adds, *tat-putrah*.

⁹⁹ This line only in eVā: see p. 37.

¹ This line only in Mt, eVā. So Mt genly: ceMt *°śrī*; nMt *°śrā*; bMt *Sivasir*; jMt

Sirogrīvah (omitting *vai*). Vs *Śātakarū* *Śivasrī*; lVṣ makes this two kings, *tasyāpi Śātakarnīh tatas Śivaśrīh* (see p. 37): dBh *Sacūśrān*; nBh *Midasirāh*; Bh genly *Medas*; kBh *Medās*; fBh *Medāss*. This half line in eVā is, *Śirasi putra Āvis tu*.

² So Mt genly; cMt *°māh tu*; bgMt *°māsu*. But jMt *°māt tu*; CMt *Sulomāt tu*.

³ In bMt *samaiva*; eVā *catasro*.

⁴ In eVā *samāh*.

⁵ This line only in Mt, eVā. So Mt genly. Vs, *afmnBh* agree: cBh *°skadhra*: *dfgMt*, Bh genly, hVṣ *°skandah* (altered in sBh to *skandha*); bVṣ *°svanda*; kVṣ *°sunda*: jMt *Śiraskandho*, eVā *°skandah*.

⁶ So *cdefgmn*Mt, eVā; bMt *Sāmak*. *AClMt Śātakarānād*; kMt *Śalaihkarṇikā*; jMt *Nṛpaskando*.

⁷ So *cdejn*Mt; bMt defective *vin-āsy*; *fgj*Mt *bhāvī tasy*. *ACklmMt bhavitā hy ā*: eVā *bhavīṣyati samā nṛpah*. No number is mentioned. Perhaps Mt should read, *bhāvī tasmāt trayo samāh* (see Appendix I, § iii), and eVā *bhavīṣyati samās trayah*.

⁸ So Mt: jMt *°viṁśat tu*; fgMt *°śivāt tu*: *becln*Mt read this line—

*nava varṣāṇi Yajñāśrī** kurute† *Śātakarnīkah*‡.

where * bMt *°snīh*; † bMt *kurune*, nMt *kususe*; ‡ ceMt *°karnīnā*, lMt *Sātavarṇītā*, bMt *Śāsakarnīkah*.

⁹ So Vā, Bd: *bdghVā °triṁśatam*; kVā *trikonatrisatam*.

¹⁰ Mat genly *Yajñāśrī*; dLMt *°śrī*; jMt *Yajñāh Śrī*.

¹¹ In kMt *Śātakarnīnā*.

¹² So *Ca³jVā*; mVā *Yajñāh Śrīh*. Bd *Yajñāh Śrī-*: a¹a²a³bfglVā *Yajuhśrī-h*; dhkVā *Yajuhśrī-h*. Vs, Bh *Yajñāśrīh* with

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ṣad eva¹⁴ bhavitā¹⁵ tasmād¹⁶ Vijayas¹⁷ tu samā nrpaḥ¹⁸
 Candaśrīḥ¹⁹ Śātakarṇiṣ²⁰ tu²¹ Dandaśrīḥ²² Śātakarṇi ca
 tasya putraḥ samā daśa tasya putraḥ samās trayah²³
 Pulomāvīḥ²⁴ samāḥ sapta²⁵ anyas teṣām²⁶ bhaviṣyati
 ek-ōna-vimśatir hy ete²⁷ ity ete vai nrpāś trimśad²⁸
 Āndhrā²⁹ bhokṣyanti vai mahim Andhrā³⁰ bhokṣyanti ye³¹ ma
 teṣām varṣa-śatāni syuś samāḥ śatāni catvāri
 catvāri saṣṭiḥ³² eva ca, naśca sad voi tathā

ity ete vai nṛpāś trimśad ²⁸
 Andhrā ³⁰ bhokṣyanti ye ³¹ mahim
 samāḥ śatāni catvāri
 pañca ṣad vai tathāiva ca ³³.

marg. alteration ^osāra in aBh; sBh ^osīla, altered to ^ośrī: kVṣ Suṅgaśrīs. Bh adds tat-sutas.

¹³ In *eVā°api*: 2 MSS of *CVā Sāmakarṇyatha*.

¹⁴ In eVā etc.

¹⁵ In *jMt* *nacidā* (misreading of *bhavitā* in old Bengali script?).

¹⁶ In *bcenMt yasmād* : *eVā vastu*

¹⁷ So all: but *devs* *Vijaya*; *bMt*, *jVs* *Vijas*; *eVa* *dvijah yaśu* (omitting *tu*); *bVs* *Dvijajña*; *lBh* *Vinaya*. Bh says *tat-suto*.

¹⁸ So Vā, Bd. Mt genly *samās tatah*;
bcaMt samām°; *fgjMt [sa] samā dasā*.
¹⁹ So Mt genly; cMt *Cadaśrīh*; egMt
Vanda°; bMt *Candraśīh*. Vs genly *Candra-*
śrīh; cVs *Cadra°*; dBh *Candraśīja*, frBh
virja, asBh *virya*. Bh genly *vīñāh*.

²⁰ Mt. genly Śāntikarnas, with variations; bāMt. Śamaharnas.

²¹ So Mt. eVā Vā Bd ca

²² So Mt, eva. Va, Bd ca.

²² So Va. Bq *Danda-Sri*.
²³ In *eVā samūs trayam*; ^{a1}*Vā samāśrayah*.
²⁴ So *eVā* *Vā* *IV* *8* *5* *5* *B1* *8* *5* *5*

² So eVā, aV̄s; lV̄s °māvī. Bd °mārih. Vs genly °mācih; cdefjkV̄s °mārcih; hV̄s °mādi; bV̄s Anulomāvīh. Bh genly Salomadhih; mBh Sul^o; kBh Mal^o (all easy misreadings).

²⁵ Mt genly *Pulomā sapta varsāni*; *Cbdm* Mt *Sul^o*; where the last syll. of the name has been probably regarded as a particle and ousted by the change of Pkt *varsā* to Skt *varsāni*. Vā genly *Pulov-āpi*.

²⁸ So Mt, Vā genly: *eMt antyes^o, nMt antas^o, cMt amnyas^o*; all mistakes for *antyas teśām*, probably the true reading, cf. p. 12, l. 22; p. 18, note 1. *Ca²fVā tanyeśām ca* (*f* omits *ca*). *Bd tatas c-aiśām*; *eVā san tasmād*.

²⁷ So Mt, genly: *fgMt °śati°*; *dMt °śatis*
c-ēte; *jMt °śad ete ca*; *nMt ek-ōnā-naravati*
hy ete, cMt tekānā-n°.

²⁸ So Vā, Bd: *mVā* omits this line.
²⁹ So Mt genly: *cfjnMt Andhrā*; *dMt*

Andhrān; bMt nrpā

30 In eVā aksā.
31 So Vā Bd. eVā sva

³¹ So Vā, Bd, gVā var.
³² So Mt: nMt *sastir*, bMt *sastim*: jMt
 reads this line—

dvādaś-ādhikam eteśāṁ rājyaṁ śata-
catuṣṭayam.

³³ This line is in Vā, Bd: not in mVā. So Vā genly: *hVā pañca* *sat̄* *va*^o: *bdfgkVā* *sat̄* *ca*^o; *eVā* *sat̄* *sapta* *c-aiva* *hi*. Bd *pañcāsat̄* *sat̄* *tath-aiva* *ca*. Vs says—

evam ete trimśat* catvāry abda-śatāni
śat-pañcāśad^t-adhikāni prthivim bhokṣyanti:
where * kVś omits *trimśat*; ' hVś *asṭa*; ^t lVś
śas pañcāśad. Bh says—

ete trimśān* nṛpatayaś catvāry abda-
śatāni ca
śat pañcāśac ca pr̄thivīm bhokṣyanti,
Kuru-nandana;

where *aBh has *vinśan* written above;
gBh *asta*.

VARIOUS LOCAL DYNASTIES

Various Local Dynasties.

Text—AMt 273, 17^b–24 ; AVā 99, 358^b–365 ; Bd iii, 74, 171–179^a.

Corresp. passages—CVś iv, 24, 13–16 ; GBh xii, 1, 29–32^b.

The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty and the second states its duration, while the third adds certain subsequent kings. In the first part the Matsya, Vāyu, and Brahmandā agree generally, but in the second the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends, and the third part is found only in the two others. The Bhāgavata gives the first part in verses which are much like the texts of those Purāṇas, only the concluding portion of the second, and a very brief notice of the third. In the first part therefore the two versions are printed side by side. In the second part the Matsya version and that of the Vāyu and Brahmandā are compared side by side, but in the third there is only the text common to those two. The Bhāgavata statements in both these parts are given in the notes. The Viṣṇu in prose agrees closely with the Bhāgavata.

The Vā and Bd mention the dynasties in the second part in the same order that all three Purāṇas observe in the first part, but the Mt verses are disarranged in the second part, and are re-arranged here in that order for convenience. This involves no tampering with its text, because each line is complete in itself and independent, except ll. 12, 13 which compose a couplet forming verse 22 and which remain undisturbed ; hence the Mt verses are placed here thus, 23^b, 24^a, 20^b, 21^b, 20^a, 21^a, 22^{ab}, 23^a, 24^b.

The Mt is generally complete ; but eMt omits ll. 12–14 ; fMt 1. 8 ; gMt repeats ll. 3, 4 after l. 10 ; kMt omits ll. 4, 5 ; hMt have nothing. ACVā omit ll. 7, 8, but AVā mentions them in a note ; most other copies give them ; a⁴Vā omits ll. 7 (second half)–9 (first half) ; mVā ll. 1–3, but they are added in the margin. Of Bh versions j omits ll. 1–5, but they are added in the margin ; bt have nothing.

These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introdn. §§ 42 ff., and with reference to the middle of the 3rd century A.D. when the account was first compiled as preserved in the Mt, for the revised versions in Vā and Bd did not revise the periods¹. If those remarks be sound, the Śrīparvatīya Andhrabhrītyas had at that time reigned 52 years, or (if we read *dviḥ pañcasatām*) possibly 100 roundly, according to Mt ; while the Vā and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Ābhīras had then reigned 67 years, the Gardabhilas 72 years, the Sākas 183 years, the Yavanas 87 or 82 years, and the Tūśaras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundas or Murundas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Vā and Bd, but the latter is probably a corruption of the former

¹ Except in l. 6, if Mt reading *dvi-pañcasā-* | to *daśa dre ca satam ca vai* ; see Introdn. *śatam* is right. and if we emend Vā and Bd | § 41.

VARIOUS LOCAL DYNASTIES

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reading, for *Vṣ* and *Bd* say precisely 199 years. The 11 Hūnas or Maunas had then lasted 103 years.

Mention of these races is found in the inscriptions; thus Ābhīras in Lüders' List of Brāhmī Inscriptions, nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14; Śakas, Lüders' list, nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and FGI p. 14; Yavanas, Lüders' list, nos. 669, 965, 1093, 1123, 1140, 1154, 1156; Murundas in FGI, p. 14, and Murundadevi, *id.*, pp. 128, 132, 138; Hūnas, FGI, pp. 56, 148, 206. A Vakātaka prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, no. 622 (Epig. Ind. v, Appendix).

Mt, Vā, Bd.

Andhrāṇām¹ saṁsthite rājye²
teṣām blīrty-ānvayā³ nṛpāḥ⁴
(i) sapt-aiṣ-Āndhrā⁵ bhavīṣyanti
(ii) daś-Ābhīrā⁶ tathā nṛpāḥ⁸
(iii) sapta Gardabhinā⁹ c-āpi
(iv) Śakāś c-āstādaś-aiṣa tu¹²
(v) Yavanāṣṭau¹⁶ bhavīṣyanti
(vi) Tuṣārāś¹⁸ tu¹⁹ caturdaśa

Bh (with *Vṣ*).

Sapt-Ābhīrā Āndhrabhrītyā⁵
daśa¹⁰ Gardabhiṇo¹¹ nṛpāḥ
Śakāḥ¹³ śoḍāśa¹⁴ bhūpālā
bhavīṣyanty ati-lolupāḥ¹⁵
tato ṣṭau Yavanā¹⁷ bhāvyaś
caturdaśa ca Tuṣkarāḥ²⁰

Turuskaḥ

¹ So *cdfnMt*, *Vā*, *Bd*. Mt genly *Āndhō*; *jMt sandhō*: *eVā Arthāṇām*.

² So *cdgkgnMt*; *jMt sāsthiteō*; *bMt saṁ-*
śriteō; other Mt *saṁsthītāō*: *eVā saṁsthītē*
vāṁśē. *Vā*, *Bd* *saṁsthītāḥ pañca*; so *mVā*
(defective).

³ So *dfgkMt*, *eVā*; *lMt -atrayā*; *jMt*
tādya-ānvayā. Mt genly *bhrīty-ānvaye*:
bMt -adyaso. But *fmVā vāṁśāḥ svayāḥ*
(for *vāṁś-ānvayāḥ*?), *Vā* genly *°samāḥ*. *Bd*
vāṁśyāś ca ye.

⁴ So Mt: *fmVā punāḥ*. *Vā*, *Bd* *punāḥ*.

⁵ Bh genly *Āvabhrītyā*; *eBh A^ov*; *aBh*
c-Ā^ov; *fBh Āvabhrīthyā*. *Vṣ* rightly *An-*
dhra-bhrītyāḥ sapt-Ābhīrā; *IVṣ Āndhō*.

⁶ So Mt; *eVā sapta c-Āndhrā*. *Vā*, *Bd*
sapt-aiṣa tu; *hVā °nu*.

⁷ So Mt, *Vā*, genly, *Bd*: *dVā °Ābhīrāś*;
eVā dār-Ābhīrāś, *dMt var-°*; *jMt var-*
Ābhīrāś; *bMt nāv-Āmīrāś*; *lMt naiv-Ābhīrāś*:
mMt, kIVā defective; *fgMt Ābhīrāś ca*.

⁸ So Mt mostly: *Vā*, *Bd* *tato°*; *dnMt*
nṛpāś tathā, *eMt bhrītāś*, *cMt mṛtāś*, *fgMt*
vrītāś: *jMt nṛpāś tādā*.

⁹ So *Vā*, *bcknMt*, *Bd*: *eMt Mardō*, but

when repeated *Gardabhiṇāś* as in Mt genly:
lMt Kardabhiṇā; *jMt Gatabhrītā*.

¹⁰ *Vṣ* agrees.

¹¹ So Bh genly, *alVṣ*: *kVṣ °nā*; *pBh*
Garbhatīno. *Vṣ* genly *Gardabhiṇāḥ bhū-*
bhujo, *hVṣ °bhīkāō*: *qBh tāśārddagabhiṇo*;
jVṣ, *eBh* crp.

¹² So Mt genly; *jMt Śakāśāṣṭiō*: *bMt Śakāś*
c-aiṣa daśō; *cenMt Śākyāś*, but *eMt* in
repeating reads as in text: *lMt tāśārddagabhiṇo*
Vā, *Bd* *tato 'tha dasō*: *kVā* has *Thakāḥ*.

¹³ So *Vṣ*. *Bh Kaṇkāḥ*; *cBh Kānō*.

¹⁴ *Vṣ* agrees.

¹⁵ So Bh mostly: *cefyjklñqBh ca lolō*; *hBh*
na lolō.

¹⁶ By double sandhi (= *Yavanāḥ aṣṭau*);
fmVā Yāvō: *fgmMt Yavanāś ca*. This half
line is in *jMt aṣṭau tu Yavanā dīrāś*, in
eVā tath-aiṣa Yavanā aṣṭau.

¹⁷ *Vṣ* agrees: *jBh Javanā*.

¹⁸ In *jMt Tuḥkharāś*; *cMt Tuṣāgāś*.

¹⁹ So *Vā*, *eMt*, *Bd*. Mt *ca*; *jMt* omits.

²⁰ So *BaeghjñmpqBh*: *asBh °Tuḥkharāḥ*,
rBh °Tuṣārāḥ, *nBh* and v.r. in *GBh °Puṣka*

VARIOUS LOCAL DYNASTIES

Mt, Vā, Bd.

(VII) trayodaśa {Guruṇḍāś²¹ ca
 (Muruṇḍāś)²² ca
(VIII) {Hūṇā²⁴ hy ek-ānā-viṁśatih²⁵.}
 (Maunā²⁴ hy ekādaśaiva tu²⁶.)

Mat.

Āndhrāḥ²⁹ Śrīparvatīyāś³⁰ ca
te dvi-pañcāśatāṁ³² samāh
sapta-śaṣṭiḥ³³ tu varṣāṇi³⁶
daś-Ābhīrāś³⁸ tathāiva ca³⁹
sapta Gardabhlā⁴¹ bhūyo⁴²
bhokṣyantīmāṁ vasundharām⁴⁵
śatāni trīṇy aśītim ca⁴⁷
Śakā hy⁴⁹ aṣṭādaś⁵⁰ aiva tu

sāh. GbfktBh Turuṣkakāh, cBh °karāh. CVs
caturdaśa Tukhārāh, bcdēfghjVṣ °Tusārā
aVṣ °Tukhārā, lVṣ °Kharā.

²¹ Both forms are well supported. Mt genly, Bd Gurundāś; nMt Gar^o. Vā genly, jMt Mar^o; jVā, mMt Mur^o; fVā Mer^o. Others, fgMt Pur^o; cdMt Purāṇḍāś; eMt Purāṇjāś: 4 MSS of CVā Maṇaṇjāś, which ACVa adopt; eVā Raṇḍāś with tu for ca. Gurunda occurs in Bhavisya iii, 5, 32, where it is said Vraja-bhāṣā, Mahārāṣṭri, Yāvāṇi, and Gurundikā are the four Mleccha bhāṣās. For Murunda see p. 45. Cf. notes ⁶⁵, ⁶⁸.

²² So Vṣ, dfgymBh and v.r. in GBh. Bh genly bhūyo daśa, an easy misreading; jVṣ omits.

²³ So Bh genly; dBh Sur^o: aBh Surāṇḍāś, sBh Subā^o. Vṣ Mūṇḍāś, prob. error for Murundāś, which lVṣ has.

²⁴ Both names are well supported. Mt genly Hūṇā; jMt Hūṇā; lMt Janā; eVā Yaunā; Vā, Bd, bMt Maunā: nMt smṛtā. See note ⁷⁶.

²⁵ So Mt; dMt c-ēk^o: ceMt omit hy.

²⁶ So eVā, Bd. Vā hy aṣṭādaś^o.

²⁷ So Bh, Vṣ: hBh Monā; aBh Maulā.

²⁸ Vṣ agrees.

²⁹ In gMt An^o; dfMt Andhā: jMt yuktā; bMt reads this half line Andhākṣāh parvatīyāś ca.

³⁰ So cdgyjkmnMt; lMt omits Śrī. ACMt

Bh (with Vṣ).

trayodaśa²² Gurundāś²³ ca
Maunā²⁷ ekādaśaiva²⁸ tu. 5

Vā, Bd.

Āndhrā³¹ bhokṣyanti vasudhām
śate³³ dve ca śatāṁ³⁴ ca vai
sapta-śaṣṭiṁ ca varṣāṇi³⁷
daś-Ābhīrāś tato⁴⁰ nrpāḥ
sapta Gardabhlāś⁴³ cāiva⁴⁴
bhokṣyantīmāṁ dvi-saptatih⁴⁶
śatāni trīṇy aśītim ca⁴⁸
bhokṣyanti⁵¹ vasudhām Śakāḥ

Śrīpār^o; eMt °parvatīyāś.³¹ In eVā Randhā.

³² So ACbhklMt: cefgmnMt te dve pañca
śatāṁ, dMt dve pañca ca śatāṁ: jMt ta dve
pañca daś-āpi ca for this half line.

³³ In fmVā śatāṁ; kVā śato. Read pro-
bably daśa; see Introdn. § 41.

³⁴ In kVā dva ca^o; eVā dve 'rddha-śatāś.

³⁵ In ceMt °ti; nMt °ti.

³⁶ In cenMt sahasrāṇi.

³⁷ This line is in a¹⁻³bdefghklmVā, Bd; first half in a⁴Vā, sapta-śaṣṭi śatān-īha. Not in ACjVā, but mentioned in note to AVā: a¹⁻³bVā °śaṣṭi^o; eVā tu for ca.

³⁸ In fmVā daśabhlāś, jMt °bhī...: kMt Darbhamā.

³⁹ In bcnMt tatas tu rai.

⁴⁰ In eVā tathā.

⁴¹ In bcnMt °bhīnō; jMt °bhītō

⁴² But better bcegnMt bhūpā.

⁴³ This line is in a¹⁻³bdefghklmVā, Bd. Not in ACjVā, but in note to AVā

⁴⁴ In ekVā c-āpi.

⁴⁵ Sic: read dvi-saptatim?

⁴⁶ In eVā, Bd °tim.

⁴⁷ In bgjMt aśīti ca; cenMt trīṇi ca tathā.

⁴⁸ In bdgVā °aśīti ca; fmVā trīṇi °śīti ca; eVā trīṇi varṣāṇām: a⁴Vā omits this half line, see note ⁹⁷.

⁴⁹ Mt genly śatāṇy, jMt tathā hy, no
doubt corruptions of Śakā hy, and I have

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Mat.

Yavanāṣṭau bhavisyanti ⁵²
 sapt-āṣītim ⁵⁴ mahīm imām
 · sampaṭa varṣa⁵⁵-sahasrāṇī ⁵⁶
 Tuṣārāṇām ⁵⁸ mahī smṛtā
 śatāṇī ardha⁶⁰-catuskāṇī ⁶¹
 bhavitavyās ⁶² trayodaśa ⁶³
 Gurundā ⁶⁵ Vṛsalaiḥ ⁶⁶ sārdham ⁶⁷
 bhokṣyante⁶⁹ Mleccha⁷⁰-sambhavāḥ⁷¹
 śatāṇī trīṇi bhokṣyante ⁷³
 Hūnā hy ⁷⁴ ekādaśaiva tu ⁷⁵

Vā, Bd.

āṣīti dve ca ⁵³ varṣāṇi
 bhoktārō Yavanā mahīm
 pañca varṣa-śatāṇīha ⁵⁷ ¹⁰
 Tuṣārāṇām ⁵⁹ mahī smṛtā
 śatāṇī ardha-caturthāṇī
 bhavitāras trayodaśa ⁶⁴
 Murundā ⁶⁸ Vṛsalaiḥ ⁶⁶ sārdham
 bhāvy-ānyā ⁷² Mleccha-jātayāḥ
 śatāṇī trīṇi bhokṣyante ⁷³
 Maunā ⁷⁶ ekādaśaiva tu ⁷⁷

emended it so: *bclnMt* +*nava*; *eMt* +*naca*.

⁵⁰ So Mt genly: *bcenMt* *c-āṣṭau*; *lMt* *v-āṣṭau*; *jMt* *Andhā*.

⁵¹ In *al¹⁻³defgMvā* *te*.

⁵² Sic: better *ca bhokṣyanti*.

⁵³ So *behVā*; *a²gIVā* *āṣītir*: *mVā* *āṣītī*; *dVā*, *Bd* *āṣītī*; *fVā* *āṣītir*. *Ca²a²ckVā* *āṣītīn* *c-aiva*.

⁵⁴ So *AlmMt*; *CbMt* *ti*: but *cennMt* *sam-āṣīti-m*, *dMt* *āṣītīn*; see Introd. § 40. Others, *gMt* *samīśāyanti*; *fMt* *samīsās*; *kMt* *samīsās*; *jMt* *prasās* (see p. 16, note ⁷⁸).

⁵⁵ In *BMt* *varṣasyātu*; *lMt* *varṣāṇām* (one syll. short).

⁵⁶ So all Mt: read *śatāṇī-īha*?

⁵⁷ In *eVā* *śatāṇīkām*

⁵⁸ In *jMt* *Tukhār*.

⁵⁹ In *eVā* *Tuṣārāṇī tu*.

⁶⁰ *CcMt* *ardhām*: *bMt* *śatām ardha-*; *kMt* *śat-ārdha-*.

⁶¹ In *bcjnMt* *caturthāṇī*.

⁶² In *cMt* *vyām*; *jMt* *samaīntās ca*.

⁶³ In *mMt* *trayo nrpāḥ*; *bnMt* *caturdaśa*. This line and the next go together.

⁶⁴ See note ⁵². This line and the next go together.

⁶⁵ *AcB Mt* *Gurundā*; *nMt* *Gar*; *gMt* *Kur*; *mMt* *Mur*; *fMt* *Muc*; *lMt* *Puru-*
[sā]ṇḍā; *ckMt* *Puruḍā*; *dMt* *Su[dvi]rūṇḍā*; *jMt* *Sudāḍō*.

⁶⁶ In *nMt* *dṛs*; *ejVā* *prīs*; *blMt* *vṛṣabhaiḥ*.

⁶⁷ In *cMt* *svair*.

⁶⁸ *Bd*, *ghklVā* *Gurundā*; *a²dfmVā* *Mur*; *Ca²a²Vā* *Mar*; *a²Vā* *Pur*; *jVā* *Munujā*;

eVā *Asandā*. Regarding these V_S says—
ete *prthivīm* *trayodaśa** *varṣa-śatāṇī* *nava*-navaty-adhikāṇi bhokṣyanti: where * this means the 13 Gurundas, and so IV_S *ete* *trayodaśa* *prthivīm*; yet it has affected *śatāṇī*: but *dVṣ* *ete* *prthivīm* *Ābhīr-ālyā* *Māv-āṇṭā* *ek-ān-āṣītīr* *āttā* [sic] *sodāśa*: *kVṣ* *śata-varṣāṇī*: *dkjlVṣ* omit *nava*. *Bh*, in consequence of the misreading *bhāyo* *daśa* (see note ²), says 10, and applies it wrongly to the period instead of to the kings—

ete bhokṣyanti *prthivīm* *daśa* *varṣa-śatāṇī* *ca*

nav-ādhikāṇi *ca* *navatīm* *

where * *cBh* omits this half line.

⁶⁹ In *fgMt* *ślaukṣyante*.

⁷⁰ In *lMt* *muru*; *jMt* *vṛṣa*.

⁷¹ In *fgMt* *samīyuvāḥ*; *cMt* *jātayāḥ*; *lMt* *jantavāḥ*.

⁷² So *AflmVā* by double sandhi for *bhāvyāḥ* *ānyāḥ*: *jVā* *bhāvy-āṇnā*; *gVā* *ānye*; *bhVā* *ārtya*; *dVā* *bhāvyās te*; *kVā* *bhāvyā[nye]s te*, showing influence of both readings: *eVā* *tath-ānye*. *Bd* *bhokṣyante*.

⁷³ In *bcgnMt*, *Ca²Vā*, *ti*.

⁷⁴ All Mt *varṣāṇī* with no name: no doubt a corruption of *Hūnā hy* (see l. 5), and I have emended it so.

⁷⁵ In *Bd* *tekādaśāṇī ca*; *fgMt* *āṣādaśa* *aiva tu*: see l. 5.

⁷⁶ So *Bd*, see l. 5: *eVā* *Yauṇās tv*. *Vā* genly *Mlecchā*. *CVā* *Sneecchā* by misprint.

⁷⁷ V_S says—*tataś ca Paurā** *ekādaśa* *bhu-* *patayo* *'bda'-śatāṇī trīṇi mahīm bhokṣyanti*:

DYNASTIES OF VIDISĀ, ETC.

Mat.

tes-ūtsanneṣu⁷⁸ kālēna⁷⁹
tataḥ Kilakilā nṛpāḥ⁸¹

Vā. Bd.

tac-channena ca⁸⁰ kālēna⁷⁹
tataḥ Kolikilā vṛṣāḥ⁸²

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Vā and Bd.

tataḥ Kolikilebhyāś ca Vindhyaśakti⁸³ bhavīṣyati
samāḥi ṣaṇ-naवatīm⁸⁵ jñātvā⁸⁶ prthivīm tu⁸⁷ sameṣyati⁸⁸

Dynasties of Vidiśā, &c.

Text—Mt nil; AVā 99, 366–372; Bd iii, 74, 179^b–185.Corresp. passages—CVṣ iv, 24, 17; GBh xii. 1, 32^b, 33.

The Vāyu gives the whole, and the Brahmānda all except line 7. The Viṣṇu is concise but not clear, and the Bhāgavata has only three obscure lines: they mention no names except where stated in the notes. Among MSS *a²f²m*Vā omit l. 7; *e*Vā l. 11; *k*Vā and *b*Bh have nothing.

There are references to the people of Vidiśā, Vediśā, in Kielhorn's 'Inscriptions of Northern India' (Epig. Ind. v, Appendix), namely, Sāñchi inscriptions, nos. 187–524 *passim*; Bharaut inscriptions, nos. 712–885 *passim*. For Vindhyaśakti see p. 45; and as regards Pravīra, a successor of Vindhyaśakti, named Pravarasena, is mentioned with his five successors, *op. cit.*, no. 622. As regards Nakhvān, king

where * hVṣ *Mauṇā*, kVṣ *Paurava*; ¹ hVṣ
aṣṭa. Bh says—

Maunā * ekādaśa kṣitīm
bhokṣyanty abda¹-śatāny aṅga¹ trīṇī :
where * aBh *Maulā*, cBh omits this half
line; ¹ gBh *aṣṭa*; ¹ hBh *aṁtra*, altered in
dBh by later hand to *śatān pañca*; fBh
omits this line.

⁷⁸ So Mt genly; bMt *taṇiṣu chatreṣu*:
cdjMt *teṣ-ūtpanneṣu*; gMt *teṣ-ūcchinneṣu*;
fMt *teṣu cch²*: kMt *teṣ-ūtsaveṣu*.

⁷⁹ In *bcdēfghn*Mt *kāleṣu*; *e*Vā *sarvesu*.

⁸⁰ So Vā genly; dVā *taṭchāṣanāś ca*: *e*Vā
teṣ-ūtsanneṣu. Bd *tesu cchinnesu*.

⁸¹ So Mt, *e*Vā: lMt *Kilāk^o*; f²gMt *Kilik^o*:
dMt *Kilakalā*, jmMt *kilau*.

⁸² So Vā genly; bVā *Ko[li]lākikā^o*, but
Kolikilebhyāś in next line. Bd *Kilakilo*
nṛpāḥ. Vṣ says (*hVṣ* omits)—

*teṣu channeṣu** Kailakilā¹ Yavanā bhū-
patayo bhavīṣyanti :
where * *de*Vṣ *cchinnesu*, bVṣ *putreṣu*, jVṣ

kṣetreṣu, *fgkVṣ teṣ-ūcchaneṣu*, lVṣ^o *ūtsan-
neṣu*; bVṣ add *pnāḥ*, kVṣ *purāḥ*: ¹ *akVṣ*
Kelik^o, lVṣ *Kaikilā*, bVṣ *Kaiśilānā*. Bh
says—

taiḥ samsthite * tataḥ
Kilikilāyām¹ nṛpatayo:
where * eBh *taīḥ*, qBh *taīṁ*, fBh omits this
line: ¹ *apsBh Kilak^o*, *emBh Kalik^o*, *lBh*
Kalimk^o, *hjBh Kimlimk^o*, *fBh Kīṅkilāyām*.

⁸³ So Vā: *e*Vā *Kel^o*; Bd *Kilak^o*: *k*Vā
Pholikolabhyāś.

⁸⁴ Vṣ agrees,—*mūrdh¹-abhiṣikta* *teṣāṁ*
*Vindhyaśakti*¹: where * lVṣ *a-mūrdh^o*;
lVṣ *Vinda^o*. Bh omits.

⁸⁵ In bVā *saṁā yayāvati*; *k*Vā *saṁā
parṇamatiṁ*.

⁸⁶ In *e*Vā *bhūtrā*. Bd *c-aiva*.

⁸⁷ So *dfghkm*Vā, Bd; bVā *nu*. Vā genly *ca*.

⁸⁸ But 2 MSS of CVā *sa bhokṣyati*; *k*Vā
merely *sah*, but adds *moṭāṁpāṁnām* (for
Maunānām?) *saṁapti*: *e*Vā reads this half
line *prthivī tu gamiṣyati*.

DYNASTIES OF VIDISĀ, ETC.

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Nahapāna (see note 11) is mentioned, *id.* nos. 1099, 1131-5, 1174; Purikā in nos. 782, 812, 837-9, and JRAS, 1910, p. 445. Bhogin may perhaps bear some allusion to Bhogavardhana, nos. 264, 266, 373, 572, 797. For Nahapāna see JRAS, 1910, p. 820; 1912, p. 785.

Nrpān¹ Vaidisakāmś² cāpi³ bhavisyāmś tu⁴ nibodhata
 Sesasya Nāga-rājasya putrah para-purañ-jayah⁵
 Bhogībhavisyate rājā⁶ nrpo Nāga⁷-kul-ōdvalah⁸
 Sadācandras⁹ tu Candrāmśo¹⁰ dvitīyo Nakhavāmś tathā¹¹
 Dhanadhārinā¹² tataś cāpi caturtho¹³ Vaṅgarah¹⁴ smṛtah
 Bhūtinandas¹⁵ tataś cāpi Vaidisē tu¹⁶ bhavisyati
 Śuṅgānām¹⁷ tu kulasyāntē¹⁸ Siśunandī¹⁹ bhavisyati
 tasya bhrātā²⁰ yavīyāmś tu namnā Nandiyāsāh²¹ kila
 tasyānvaye bhavisyanti²² rājānas te trayas²³ tu vai
 dahuhitrah²⁴ Siśuko²⁵ nāma Purikāvām²⁶ nrpo 'bhavat²⁷

कुंग वैदिसा
 शेष नामाराज
 नोनी गोगी
 दंडनाथ सिद्धानन्द
 5 लक्ष्मी
 नामाकृष्ण
 १० कार
 श्रीनारायण
 १५ राजेन्द्र
 २० लक्ष्मी
 २५ रिपुक
 ३० शुक्र
 ३५ यशोराज
 ४० यशोराज
 ४५ यशोराज
 ५० यशोराज
 ५५ यशोराज
 ६० यशोराज
 ६५ यशोराज
 ७० यशोराज
 ७५ यशोराज
 ८० यशोराज
 ८५ यशोराज
 ९० यशोराज
 ९५ यशोराज
 १०० यशोराज

¹ So Bd, a¹⁻³bdefghVā and 1 MS of CVā: other Vā vṛṣān.

² Vaidisik^o in eVā; a¹Vā Vaidesik^o: gVā ca disāk^o.

³ Bd c-ātha; eVā c-āiva.

⁴ So bdfhVā, Bd, mVā erp. Vā genly ca.

⁵ So a¹a²bdeghlVā, 2 MSS of CVā: other Vā svara-pur^o. Bd sura-pur^o. Vs tataḥ Purañjayah, i.e., after Vindhyaśakti: lVs tataḥ parām Pur^o; abkVs °Para-pur^o: hVs Purampur^o.

⁶ In eVā °syati nrpo, a³Vā °tato.

⁷ In bdhVā Nāma.

⁸ This half line in eVā is Nāga-loka-samudbhavaḥ.

⁹ In a¹Vā putraś C^o: eVā Dāmadhandras. Vs Rāmacandra; bhVs Vāma^o.

¹⁰ So Vā genly. Bd °āṁśur; jVā °āśo; eVā °ābho: dVā Vāmāmśo.

¹¹ In bdhVā tataḥ; gVā tu sah: eVā Nakhapāna-jah (see above), which may be the true reading.

¹² In eVā Vakhampīta. Vs Dharmah; lVs Dharmavarmā.

¹³ In bgjhVā °the; dVā °tham or °tho.

¹⁴ Vā genly Viṁśajah; jVā viṁśah bhūmī (with excess syll.). Bd, lVā viṁśajah: eVā, cVs Vaṅgavah: bfgjVs Vaṅgara; lVs °gārā; aVs °gāra; dBh °gari; rBh °gira; Bh genly °giri; aBh °kiri: mBh (misreading v as tr) Traṅgiri, eBh (Va) Tuṅgiri; cBh Bhr̥ingiri:

hVs Vagara; kBh Vāgiri. Vs genly Vārānya: lVs Urddara (or Dur^o). Vaṅgara seems the most central form.

¹⁵ So Vā, Bd: eVā Bhūmi^o. Bh genly Bhūtananda (inverting him and Vaṅgara), lVs °nandi, pBh °manda: qBh Bhr̥thananda: kVs Kṛtanandi, Vs genly °nandana.

¹⁶ So Bd. Vā genly vai dese tu (bVā nu): a³Vā vāṁśe sa tu; eVā °vaiśogaiśo or vaisūg^o.

¹⁷ So a¹a²a⁴ghlVā: eVā Śuṅhā^o; bdVā Śrīṅgā^o. Vā genly Āṅgā^o (see p. 32, note 4).

¹⁸ So eVā. Vā genly nakulasyāntē: CjVā nandanasy^o, which AVā adopts.

¹⁹ So, eVā; abkVs, Bh agree: cVs Śuṣi^o; gVs Śuṣir^o. Vs genly Śuṣi^o; lVs Suṣu^o; bhVs Sukhi^o. Vā Madhu^o.

²⁰ So bkhkVs, Bh, tad-bhrātā.

²¹ So Vā, Bd, Vs genly: fmVā Mandiy^o; dVs Nandriy^o; hVs Randiy^o; bVs [Ra]Na-ndiy^o: jVs Nandipāśāh. Bh Yaśonandi; hBh Yaśi^o.

²² In eVā tasyānvavāye bhavitā.

²³ In mVā tam trayas; bdVā tatra yas; hVā tan-nayas.

²⁴ In bdVā dahuhitryah: CVā dohitrah, fVā daik^o.

²⁵ So Vā; Vs agrees. Bd Śiśiko; jVs Śibhuka; kVs Śuṣika; lVs Śukra.

²⁶ So Vā genly: dVā °kāyā, eVā °kāyo. Bd Pūrikāvām^o; gVā Ripuk^o: see above.

²⁷ In dVā bhavet.

*Vindhyaśakti*²⁸-*sutas* cāpi *Pravīro*²⁹ nāma vīryavān³⁰
 bhokṣyate³¹ ca samāḥ ṣaṣṭim³² purīm *Kāñcanakām* ca vai³³
 yakṣyate³⁴ vājapeyaiś³⁵ ca samāpta-vara³⁶-dakṣinaih.
 tasya putrās tu³⁷ catvāro bhaviṣyanti narādhipāḥ³⁸.

branches 9 ✓

Dynasties of the Third Century, A.D.

Text—Mt nil; *ĀVā* 99, 373–382^a; *Bd* iii, 74, 186–193.

Corresp. passages—*CVs* iv, 24, 17, 18; *GBh* xii, 1, 34–37^b.

The Vāyu gives the whole, and the Brahmandā all except the last three lines. The Viṣṇu and Bhāgavata are condensed and not clear; but they are fuller about Viśvasphūrji, and the Bhāgavata version is placed on the right side by side with the Vāyu and Brahmandā version in ll. 10–14.

Among MSS *a²fmVā* want ll. 17–19; *eVā* gives ll. 1–10, then inserts the last part of the *Early Contemporary Dynasties* (p. 23), all the Nandas, Mauryas, Śungas, Kānyāyanas and the first 12 lines of the Andhras, by reason of a large displacement, and then gives ll. 12–19 here, omitting l. 11: *kVā* and *bBh* have nothing.

Bāhlikas are mentioned in Fleet's *Gupta Inscriptions*, p. 141; *Pusyamitras*, *id.* p. 55; Māhiṣatī (=Māhiṣmatī), pp. 375, 497–8, 501, and *JRAS*, 1910, pp. 444, 867. For other geographical information my *Translation of the Mārkaṇḍeya Purāṇa* (Index) may be consulted.

Vindhyaśakti¹ kule² tīte³ nṛpā vai Bāhlikās⁴ trayah⁴
 Supratiko⁵ Nabhirāś⁶ ca⁷ samā bhokṣyanti⁸ trimśatim⁹

²⁸ *Vindhīś* in *gVā*; see p. 45

²⁹ So *Vā*, *Bd*. *Vs* says *Śiśuka-Pravīrau* ca; *lVs* *Śukra-Pravīras* ca. *Bh* merely *Pravīrakah*. See p. 48.

³⁰ *Vs* adds—ete^{*} varṣa-śatam śad[†] varṣāṇi bhaviṣyanti: where * *lVs etasmād*; [†] *lVs* *saś pañca*. *Bh* says—

ity ete vai[‡] varṣa-śatam bhaviṣyanty adhikāni sat:

where ¹ *cBh* *ity evam te* [ya], *arBh* *bhokṣyanty ete*, v.r. in *GBh* *yuktā ete*.

³¹ So *bdfghmVā*, *Bd*. *Vā* genly *bhokṣyanti*, *eVā* ^ote, which may apply to Śiśuka and Pravīra; plural instead of dual, cf. next dynasties, l. 2.

³² In *bdfVā* *ṣaṣṭih*.

³³ In *bdfVā* *puri*^o; *mVā* ends *nau*: *eVā* *Pulakāṁś Calakāṁś ca vai*.

³⁴ So *Bd*. *CVā* ^oti. *Vā* genly *yakṣyante*,

⁴ *jVā* ^oti. The sing. is clearly right, but see note ³¹.

⁵ In *eVā* *vājimedhaiś*.

⁶ In *eVā* *samāptē bahu-*.

⁷ In *eVā* *ca*; see p. 48.

⁸ In *eVā* *su-mūrtayah*. *Vs* *tataḥ tat-*
putrāḥ trayodaśa-aiva (*lVs* =*aite*). *Bh* *tesāṁ*
trayodaśa suvāḥ.

¹ In *eVā* *Karmakānām*.

² So *Vā* genly: *fVā* *kulānīte*; *mVā* *kulānā-*
tena. *Bd* *kulān-ānīte*, Pkt for *kulānā-*
ante.

³ So *CeghmVā*. *Bh*, *lVs* agree: *kBh* *Vah*^o.
Vs genly *Bāhlikās*: *cjlBh* *Bāhlikāḥ*; *dkVs*
Vāhikāḥ. *AbdjlVā* *Vāhnikās*; *fVā* *Vāhri*^o;
Bd *Vāhi*^o: *hBh* *Vāhṇī*^o.

⁴ *Vs* agrees.

⁵ In *hVā* ^otāko; *dVā* *Suprako*.

DYNASTIES OF THE THIRD CENTURY, A.D.

51

VV M

Śakymānābhavad¹⁰ rājā Mahiśinām¹¹ mahī-patiḥ
Pusyamitrā¹² bhavīṣyanti Paṭumitrās¹³ trayodaśa¹⁴
Mekalāyām¹⁵ nṛpāḥ sapta¹⁶ bhavīṣyant-iha saptatim¹⁷
Kośalāyām¹⁸ tu¹⁹ rājāno bhavīṣyanti mahābalāḥ²⁰
Meghā iti²¹ samākhyātā²² buddhimanto nav-aiva tu
Naisadhāḥ²³ pārthivāḥ sarve bhavīṣyanty ā-Manu-kṣayāt²⁴
Nala-vamśa-prasūtās te vīryavanto mahābalāḥ²⁵

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⁶ In bdVā *Nabhārāś* (altered in d to *Nābhā*^o); eVā *Nnaratīvāś*. Bd *Gābhīrāś*.

⁷ So *bdefghmVā*, Ed. Other Vā tu.

⁸ CVā, Bd *bhokṣyati*.

⁹ So *CaṭīVā*, Bd: a²-*ffjmVā* °*tīḥ*; *bdkVā* °*tīḥ* (altered in d to *viṁśatīḥ*): eVā *viṁśatim*.

¹⁰ In a¹⁻⁴Vā and 3 MSS of CVā *Śakymānānāmā* vai: other MSS divide it into two. For first part, *flmVā Śakymānā*, *ghVā Śakya*^o, *dVā Śakya*^o, *bVā Śikya*^o; 3 MSS of CVā *Sakymānā*; eVā *Sāksonāmānā*: Bd *Śaikamānō*. For second part, Bd, eVā *bhavad*; *ghlmVā* and 3 MSS of CVā *bhavo*; *bVā bhavī*; *fVā savo* or *tavo*; *dVā viyā*. From all these variations I have adopted *Śakymānābhavad*.

¹¹ Bd, a¹Vā and 3 MSS of CVā *Māh*^o; *lVā Mahīś*^o; eVā *Mahiśyānām*.

¹² Vā genly, Pd *Puspa*^o; a⁴Vā *Putra*^o; eVā *Pundramindrā*.

¹³ *CaṭīVā Paṭṭa*^o; a³Vā *Paṭu*^o; *gVā Patu*^o or *Padu*^o; *hVā Yadu*^o; a¹Vā *Paṭa*^o; bVā *Paṭa*^o; *fmVā Saṭū*^o; eVā *Padumindrās*. Bd *saṭi* *Strimitrās*. Others short, *dVā Yāmitrās*, a⁴Vā *saṇ mō*, jVā *Sadamīs*. *Paṭu*-*mitrās* seems the most central form.

¹⁴ In *gVā tath-aiva ca*. Vs says—

tataḥ* *Puṣpamitra*[†]-*Paṭumitrās*[†] trayodaśa[†]:

where *bVs adds *castrayah*; *lVā Puṣya*^o, a⁴Vā *Puṣā*^o; *klVā Paṭa*^o, *bjVs Yadu*^o, *hVā Pahu*^o, aVā *Paṭumitr-ādyās*, CVā *Padumamitra*-*Paṭumitrās*; *hVā sarva-varneṣu balavān jayo bhavīṣyati trayodaśa*, as if *trayodaśa* belongs to the following words. Bh says—

Puṣpamitro[†] 'tha rājanyo Durmitro[†] 'sya: tath-aiva ca:

where * *dfBh Puṣya*^o; *dBh Damitro*; [†] *ahBh 'tha*.

¹⁵ In *gVā Mekalāyā*, *bdVā Mik*^o; *hVā Mikalāyā*.

¹⁶ Vs says—*Mekalāś** ca *sapta*[†] *Kośalāyām*[†] tu *nav-aiva*[†] *bhūpatayo* *bhavīṣyanti*: where * *dVā Mekalyāś*, *hVs Mekākāyāḥ*; *lVā sapt-Āndhrāḥ*, *hVs* °*Āndhra*, *kVs* °*ātra*, and *hklVs* add *tataś ca*; [†] *lVā sapt Kauśalāḥ*; [†] *lVā nava*, *hVs tath-aiva*, *kVs tayera*. Bh says, agreeing with some of these readings—

eka-kālā *ime bhūpāḥ** *sapt-Āndhrāḥ*[†] *sapta*[†] *Kauśalāḥ*[†]:

where * *dBh bhūmeh*; [†] *cmBh Āmbhrāḥ*, *kBh Āmrā*; [†] *arsBh Koś*^o, *fBh Kaus*^o, *dBh Koś*^o. Cf. *eka-kālā* here with the error *Mekakālāḥ* in *hVs*.

¹⁷ So eVā; Bd °*syanti* ca *saptatih*. But a¹⁻⁴*bdklVā* °*syant-īti* *santatih*; *fmVā* °*syanti* *santatih* (short); *CjVā* °*syanti* ca *sattamāḥ*, and CVā mentions *santatih*.

¹⁸ So eVā; dVā *Kos*^o. Vs, Bh agree, see note¹⁹. Vā genly, Bd *Koni*^o.

¹⁹ *Ca* in eVā.

²⁰ In *gVā narādhipāḥ*.

²¹ In *hVā Medyā*; eVā either; a⁴Vā *Medhātithi*.

²² In eVā °*khyātō*.

²³ Vs says—*Naisadhāś** tu *tāvanta*[†] *eva*[†] *bhūpatayo* *bhavīṣyanti*: where * *kVs Śaṅkarāś*; [†] *lVā tata*; [‡] *bklVs* stop here: *hVs* omits the whole. Bh says—

Vaidūra[†]-*patayo* *bhāvīyā* *Naisadhāś*[†] *tata* *eva hi*:

where * *cjBh Vaidūrya*, *GBh Vidūra*; [†] *GBh Nisadhāś*. See p. 50.

²⁴ In eVā °*syanti manusyayāt*.

²⁵ In *gVā mahāyaśāḥ*, Pkt plural.

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Māgadhānām²⁶ maha-vīryo
 Viśvasphānir²⁸ bhavīṣyati
 utsādyā pārthivān sarvān
 so 'nyān varṇān³¹ kariṣyati
 Kaiwartān³³ Pañcakāmś³⁴ caiva
 Pulindān brāhmaṇānām tathā
 sthāpayīṣyati³⁷ rājāno³⁸
 nānā⁴¹-deśeṣu te janā⁴²
 Viśvasphānir⁴³ mahā-sattvo
 yuddhe Viṣṇu-samo bali⁴⁸
 Viśvasphānir⁵⁰ nara-patiḥ klīv-ākṛtir ivocayate⁵¹

Māgadhānām tu²⁷ bhavītā
 Viśvasphūrjih²⁹ puraṇi-jayah³⁰ 10
 kariṣyaty aparān³² varṇān
 Pulinda-Yadu³⁵-Madrakān³⁶
 prajāś cābrahma³⁹-bhūyiṣṭhāḥ⁴⁰
 sthāpayīṣyati⁴³ durmatiḥ⁴⁴
 vīryavān kṣatram⁴⁶ utsādyā⁴⁷
 Padmavatīyām⁴⁹ sa vai puri

15

²⁶ In *bdfghmVā Mag*°; *eVā Magadhāyān*.

²⁷ In *adBh ca*.

²⁸ So *a²a³fylmVā*, Bd. Vā genly °sphānir here, but °sphānir in l. 14; *bhVā °sphānir*; *eVā °sphācīr*; *jVā Viśyaphānī*.

²⁹ So Bh genly: *gBh °sphūrjih*; *rBh °sphūrjih*; *ahBh °sphūrti*; *cBh °skurtsih*; *nBh Viśva[va]spharjī*. Vs says—

Māgadhāyām* Viśvasphaṭika-sañjño 'nyān varṇān kariṣyati:

where *acghjkhVṣ Mag°.

³⁰ In *dBh paran-tapah*.

³¹ Defective in *dVā*, *pārthivān sāsvārṇān*, altered to *pārthivān so va kīrnān*.

³² So *dekm̄pqṣBh*; *GafBh aparo*: *ghjlnrBh* °ti paro; *cBh °ti puro*. For Vs see note²⁹.

³³ In *hVā °vartīyān*; *fVā °vattīyān*.

³⁴ So Vā; *jVā Nañc°*. Bd *Madrakāmś*: *eVā Yāpumāmś* (or *Papu*°).

³⁵ In *cBh Yadra*; *kBh Yadru* (or *Padru*): *hBh Pulindāyavu*.

³⁶ Vs says—Kaiwarta-Yadu*-Pulinda-brāhmaṇān¹ rājye sthāpayīṣyaty utsādy-ākhila+ kṣatra-jātim:

where *bfhVṣ *Yadu* or *Padu*, *gVṣ Yadu* or *Patu*, *deVṣ Patu*, *kVṣ Patṭā*, *lVṣ Vaṭuh*, *aVṣ Katu*, *CVṣ Kaḍhu*: ¹ *CafVṣ brāhmaṇyān*, *bVṣ Pulind-ābrāhmaṇān*: ¹ *kVṣ uchādyoṣeṣa*.

³⁷ So *eVā*. Vā genly, Bd °syanti. The sing. is required by the sense and is corroborated by Vs and Bh; the plural is prob. a mistake through misunderstanding *rājāno*.

³⁸ So Vā, Bd: *eVā rājā tu*. Hence *rājāno* is obviously not a nomin., but the Pkt accus. plural and = *rājñāḥ* (see Pischel's

Prakrit Grammar, § 399), because Viśvasphāni had, as said above, overthrown all kings and it was he who created these miscellaneous kings. *Rājāno* should have been Sanskritized as *rājñāḥ* with some expletive for the lost syllable, but was mistaken for the nomin. and so remained unchanged.

³⁹ *C-ādharma* in *dBh*.

⁴⁰ *Bhūniṣṭhā* in *alBh*.

⁴¹ *Nānā* wanting in *eVā*.

⁴² So *bhjVā* (altered in *d* to °janāḥ). Here *te janā* are obviously not the nomin. but the Pkt accus. plural and = *tān janān* (Pischel's Prakrit Grammar, §§ 363, 425), because they refer to the Kaiwartas, &c. Not being fully understood they appear Sanskritized as *te janān* in Bd; while they were mistaken for the nomin. and were Sanskritized as *te janāḥ* in *a¹⁻⁴fylmVā*. *CeVā* read *tejasā* (an attempted emendation?) which AVā adopts.

⁴³ But *qBh °syanti*.

⁴⁴ *Bhūpatih* in *fBh*.

⁴⁵ *Vimvasphātīr* in *eVā*.

⁴⁶ *Kṣetram* in *alBh*; *dBh akrm*.

⁴⁷ But *asBh utsārya*; *fBh uṭpātya*.

⁴⁸ Bd °sama-prabhaḥ; *fjVā °prabho*; *mVā prabha*. After this line *dVā* inserts—

Viśvasphīti Kaiwartyānām Chakāmś c-īva Pulindakān.

⁴⁹ *Padmān*° in *cBh*: see p. 53, notes^{1, 2}.

⁵⁰ So Bd, *bVā*. Vā genly °sphānir; *eVā* °sphātīr.

⁵¹ So Vā genly, Bd; *a¹Vā ih-ēcyate*; *eVā* *ath-ēc*°: *gVā tklīvāvīkṛtirocyate*; *hVā tklī-*

CONTEMPORARY DYNASTIES OF EARLY FOURTH CENT. 53

utsādayitvā kṣatram tu ⁵² kṣatram anyat kariṣyati
 devān pitṛīnś ca viprānś ca tarpayitvā sakṛt punah ⁵³
 Jāhnavī-tīram āśādyā ⁵⁴ śarīram yamṣyate ⁵⁵ balī⁵⁶
 sannyasya ⁵⁶ sva-śarīram tu ⁵⁷ Śakra-lokam gamiṣyati.

Contemporary Dynasties of the Early Fourth Century

Text—Mt nil; AVā 99, 382b-388a; Bd iii, 74, 194-200a.

Corresp. passages—CVs iv, 24, 18; GBh xii, 1, 37c-40.

The Vāyu and Brahmānda give the whole of this passage except ll. 12-15. The Viṣṇu gives the whole fully in prose. The Bhāgavata has ll. 3, 4 (condensed into one) and 12-17, and agrees closely with the Viṣṇu. Ll. 12-15 are taken from it and placed on the right, to supplement the account given by the Vāyu and Brahmānda; and they appear to be old ślokas because they agree closely with the older prose account of the Viṣṇu. Among MSS eVā has only ll. 1-6; kVā and b/Bh have nothing.

As regards Naiṣadhas and Kosalas see p. 51; and for other peoples and countries my translation of the Mārkaṇḍeya Purāṇa may be consulted.

(Nava Nākās ¹ tu bhokṣyanti purīm Campāvatīm ² nrpāḥ
 Mathurām ca purīm ramyām Nāgā ³ bhokṣyanti sapta vai ⁴
 anu-Gaṅgā ⁵ Prayāgam ca Sāketam ⁶ Magadhāmīs ⁷ tathā
 etān jana padān sarvān bhokṣyante Gupta-vamśa-jāḥ ⁸

vāttatirorācyate; bVā +klivāmratirācyate
 (short); dVā klivāsantotir ucyate.

⁵² Ucādayitvā tat kṣatram in eVā: see note ³⁶.

⁵³ Satsut punah in hVā; bVā sasat^o; dVā sat^o; eVā yathākramam.

⁵⁴ But dVā Jāhnavī-tīre prāśādya.

⁵⁵ Vā genly yasyate: a³Vā nyasate; eVā nyasya vai; dVā yāsyu, altered to yasma-jveta; gVā tyakṣate: tyakṣyate is suggested in CVā but it anticipates the next line. Yamṣyate seems the best emendation.

⁵⁶ So Vā genly: bdVā sa ny^o; hVā samy^o; gVā sa y^o; eVā nihksipyā: lVā reads this half line sasya sva-śarīram rūpam.

⁵⁷ In hVā nu.

¹ So Vā. Bd Nāgās; eVā Rāndhās.

² Padmāvatīm in eVā: see l. 8. This line

and the next refer to different cities and dynasties, but Vs, reading Nāgas in both, condenses the two lines and the preceding mention of Padmavatī (p. 52, l. 14) into one statement...

nava Nāgāḥ Padmāvatyām* Kāntipuryām⁹
 Mathurāyām¹⁰:

where *lVs Padmav^o nāma puryām, jVs Pasāmīvanyām; cVs Kātip^o, ajkVs Kāntāp^o, bhVs Kāntyām; ¹¹hVs Medhurāyām. Bh nil.

³ But dVā Nākā; hVā Nāmā; bVā Nānā; eVā Yaunā.

⁴ In bVā sapta vi; dVā saptatim.

⁵ So a¹⁻⁴bdeghlmVā, Bd. CjVā °Gāngam.

⁶ So a²dVā, Bd. CbfglmVā °tum; a²a²a²jVā °tu; eVā Sāketa.

⁷ In bVā Madhyagās; eVā Makhagās.

⁸ So Vā genly: eVā Gupta^o; bVā Guhya^o. Bd sapta; lVā Manidhānya-jāḥ. Vs says—

मरवगा:

54 CONTEMPORARY DYNASTIES OF EARLY FOURTH CENT.

Naiṣadhan⁹ Yadukāmī¹⁰ cāiva Śaiśītān¹¹, Kālatoyakān¹²
 etān janapadān sarvān bhokṣyante¹³ Maṇidhānya-jāh¹⁴
 Kośalāmī¹⁵ c-Āndhra-Paṇḍrāmī¹⁶ ca Tāmraliptān¹⁷ (sa-sāgarān¹⁸)
 Campān cāiva¹⁹ purīm rāmyām bhokṣyante²⁰ (Devarakṣitāh²¹)
 Kaliṅgā Mahiṣās cāiva Mahendra-nilayāś ca ye²²
 etān janapadān sarvān pālayiṣyati vai Guhā²³
 Strīrāṣṭram²⁴ Bhokṣyakāmī²⁵ cāiva bhokṣyate Kanak-āhvayāḥ²⁶

5

Saurāṣṭr-Āvanti-Ābhīrāś²⁷ ca
 Sūdrā²⁸ Arbuda-Mālavāḥ²⁹

²⁰ So a¹a²glmVā; b¹Vā Daiva^o. Ca³a⁴fjVā
 Devarakṣitām, hVā Dairā^o. Vṣ similarly—
 Kośal^{*}-Audra[†]-Pundraka[‡]-Tāmraliptān[§]
 samudrataṭa-purīm ca Devarakṣito rakṣi-
 ṣyati[†]:

where * hVā Kośalam, cgVā Koyāl-, IVā
 Kaulpa; [†]hVā Udra, jVā Édra, kVā Ôtra,
 IVā Loddhra; [‡]IVā Puṇḍra, b¹Vā Pudraka,
 wanting only in dejVṣ; [§]acgjklVā Tāma^o;
 || IVā raksati. Bh nil.

²¹ In gVā tathā.

²² Vṣ similarly—

Kaliṅgā^{*}-Mahiṣāka[†]-Māhendrabhaumā[‡]
 Guhāmī[§] bhokṣyanti:
 where * bVṣ puts naṣṭra before Kaliṅga;
[†]defjkVṣ^oṣaka, IV^oṣa, hVā Māheya-Kaccha;
[‡]hVā^odrānī^o, IV^odrabhaumān correctly,
 jkVṣ^odrabhaumām^o; [§]blVṣ Guhā correctly,
 jVṣ Guhān, hVṣ omits. Bh nil.

²³ So Ca³Vā; Bd^ostra^o: a¹a²a⁴bdjyhlmVā
 Strīrājyam. A Vā Sri by misprint.

²⁴ So bdfhmVā; gVā Bhokhyā^o; IVā Bho-
 kṣa^o; A CjVā Bhakṣya^o: Bd^o Bhoja^o.

²⁵ In jVā^odhvaye. Vṣ says—

Strīrājya^{*}-Tairājā[†]-Mūṣika[‡]-janapadān
 Kanak-āhvayā bhokṣyanti[§]:
 where * aIVṣ omit; [†]so CgkVṣ, but bhIVṣ,
 rājya, aVṣ Tepirājya, cfVṣ omit; [‡]cVṣ
 Mūṣīvā, hVṣ Mūkhika, IVṣ Muṣīta, akVṣ
 Mṛṣīka; [§]IVṣ^oṣvayo bhokṣyati. Bh, dejVṣ
 omit this.

²⁶ So Bh. Vṣ similarly—

Saurāṣṭr-Āvanti^{*}-Sūdrān[†] Arbuda-Maru-
 bhūmi[‡]-viṣayāmī[§] ca vrāty-ādvij^o-Ābhīrā^{||}-
 Sūdr-ādyā bhokṣyanti:
 where * hVṣ Surāṣṭr-Āvāśca; [†]fVṣ Sūdra,
 abVṣ Sūdr-(aVṣ Sūr)-Ābhīrān, hVṣ Bhadr-
 Ābhīrā, kVṣ Sur-Ābhīr-Ārb^o; [‡]hVṣ^obhū,
 bVṣ Maru, kVṣ Mevalbhūmi; [§]or vrātyā
 dvij-, bhVṣ vrātya dvij-, aVṣ vrājñē^o, kVṣ

anu-Gaṅgā Prayāgām Māgadha^{*} Guptāś[†]
 ca[‡] bhokṣyanti:

where * hVṣ Māgadhan, kVṣ Māgadha, jVṣ
 Magadha-Suhmā; [†]lVṣ Guptāmī, aVṣ omits
 Guptās ca; [‡]here bVṣ adds Māgadhan, kIVṣ
 Magadha. Bh says—

anu-Gaṅgām ā-Prayāgām guptām^{*} bho-
 kṣyati[†] medinīm[‡]:

where * fBh goptā; [†]hVṣ bhokṣyanti cor-
 rectly; fBh vai mahīm.

⁹ Naiṣadhan in Ca³djVā.

¹⁰ In dghVā Yudakāmī or Pud^o; eVā
 Yādumāmī.

¹¹ In bdVā Śaiśītān; gVā Śaiśīkān; eVā
 Śeśīkān; hVā Śauśūtān.

¹² A Vā^otopakān (misreading y as p).

¹³ Ca³jVā bhokṣyanti.

¹⁴ So Vā; mVā^oja; Bd^ojān : eVā Mā'a-
 dhānyagāḥ. Vṣ similarly—

Naiṣāda^{*}-Naiṣīṣīka[†]-Kālatoyān[‡] janapadān[§]
 Maṇidhāra^{||}-vāṁśa bhokṣyanti[¶]:

where * bhIVṣ Naiṣāda, kVṣ Śaiśāra (see
 p. 51, note²³); [†]hVṣ Naiṣīṣīka; [‡]abIVṣ
 ṣyakān, lVṣ^oyakā; [§]lVṣ^opadā; [¶]IVṣ^odhā-
 raka, deVṣ^odhāna, IV^odhānya, aVṣ^o
 dhānaṇka, bVṣ^odhānavaka, cVṣ^odhā, hVṣ^o
 Maṇidhānyaka; [†]acfklVṣ vāṁśyā, IV^o
 vāṁśo bhokṣyati. Bh, jVṣ omit this.

¹⁵ In fVā Kos^o; dgVā Kośalās; bhVā
 Chośulās.

¹⁶ So CIVā, Bd^o: a¹a²a³jVā Paud^o; dVā
 Paudās; a³Vā Pāṇḍyās: hVā c-Ādhra-
 Podrās, bVā^oPoṭās: mVā c-Ādhā-Pau-
 drāmī, fVā^oPaṇḍrās: gVā c-ānupādās.

¹⁷ In fmVā Tāma^o: dVā Tāmralipt-ānū-
 sāgarān, bghVā Tāma^o, lVā Nāma^o.

¹⁸ In bhVā [Pan]Campān cīca; dVā
 Pāīcapāīci.

¹⁹ Ca³a⁴fjVā^oṣyanti; hVā^oṣyate.

EVILS OF THE KALI AGE

55

culya³⁴-kālam bhaviṣyanti
sarve hy ete mahikṣitah
alpa-prasādā hy anṛtā³⁸
mahā-krodhā hy adhārmikāḥ.

vrāty-ādvijā²⁹ bhaviṣyanti.
śūdra-prāyā janādhipāḥ
Sindhos tatām Candrabhāgām³⁰
Kauntīm³¹ Kāsmīra-maṇḍalam
bhokṣyanti śūdrā vrāty-ādyā³²
Mlecchās c-ābrahma³³-varcasah¹⁵
tulya-kālā ime³⁵ rājan
Mleccha³⁶-prāyās ca bhūbhṛtah³⁷
ete³⁹ 'dharm-ānṛta-parāḥ⁴⁰
phalgu-dās tīvra-manyavah.

Evils of the Kali Age.

Text—AMt 273, 25-34 ; AVā 99, 388b-412 ; Bd iii, 74, 200b-224.

Corresp. passages—CVś iv, 24, 18-29 ; GBh xii, 1, 41-2, 23.

After having thus brought the dynasties down to the early part of the 4th century A.D., these Purānas launch out into a prophetic description of the future evils of the Kali age, and the Vāyu and Brahmānda deal with them at great length. It is unnecessary to set out these passages, because they merely embody gloomy brahmanic forecasts, which were no doubt based on actual calamities, but which have no historic value except in so far as they may portray, more or less really, miseries which the country underwent in lawless times. But the first portion of the description appears to depict the unsettled condition of the country in the early part of the 4th century, and this alone is presented here. The references for it are—AMt 273, 25, 26^a ; AVā 99, 388b-393^a ; Bd. iii, 74, 200b-203 ; CVś iv, 24, 18, 19 ;

rājye 'bhiṣikt- ; || jVś Ā[ī]bhīra, aVś Ātira.
But lVś has only Saurāṣṭrā ; dVś nil.

²⁷ So Bh, except GcrBh Śūrā.

²⁸ In fBh Abhyuda-Pālavāḥ.

²⁹ Or vrātyā dvijā.

³⁰ So Bh. Vś similarly (lVś omits)—

Sindhutata-Dārvikorvī*-Candrabhāgā-Kāsmīra-t-visayān[†] vrātyā[‡] Mlecch^{||}-ādayah
śūdrā bhokṣyanti :
where * fVś Dārvikorvī, cVś °kovi, jVś °kevī,
gVś °kocam ; aVś Dārvikorvī, kVś Davī[○],
bVś Deva[○] ; hVś Davakorthā : [†] kVś Raśmīva :
† fhjkVś visayam ca, cVś visaya : [‡] abofhkVś
vrātya- ; kVś rājyā : || bhVś Mleccha-śūdr,
kVś Mlekṣa-śūdr.

³¹ In glnrBh °tī : cBh Kaute ; dBh Kau-
cīm ; fBh Kāmīcī.

³² In eBh vrātyās te, cf Bh °ca : dBh śūdrāś
c-ānṛtyā (one syll. short).

³³ In afrsBh Mlecchā abr[○].

³⁴ So Vā, Bd : lVā kalpa.

³⁵ Vś similarly—

ete ca tulya-kālāḥ sarve prthivyām bhū-
bhṛto bhaviṣyanti * :
where * lVś bhokṣyānti.

³⁶ Mlekṣa in cBh.

³⁷ In rBh bhūpateḥ.

³⁸ In dVā a-nrpā ; bVā hi nrpāḥ.

³⁹ In fBh nrpā.

⁴⁰ So Bh ; so jBh, altered from dharmā-
nrpatayah : fBh dharmaparāḥ. Vś says—
alpa-prasādā vṛhat-kopāḥ sarva*-kālam
anṛt-ādharmā-rucayah :
where * ejVś sarve.

GBh xii, 1, 41-43. Of this account the Matsya contains only lines 1, 10; the Brahmanāda omits ll. 4-6. The Vāyu contains the whole, but fVā omits ll. 4-6; fjkMt omit l. 10; hpmMt, kVā have nothing. Vṣ has nothing corresponding to ll. 1-3.

A further description of the evils is given afterwards, see p. 57.

Bhaviṣyantīha¹ Yavanā dharmataḥ kāmato 'rthataḥ
nāiva mūrdh-ābliṣiktās te² bhaviṣyanti narādhipāḥ
yuga-doṣa-durācārā³ bhaviṣyanti nṛpās tu te
strīnām bāla⁴-vadhenāiva haūvā cāiva parasparam
bhokṣyanti Kali-śeṣe⁵ tu vasudhām pārthivās tathā⁶ 5
udit-ōdita-vaiṁśās⁷ tu⁸ udit-āstamitās⁹ tathā
bhaviṣyantīha¹⁰ paryāye kālena¹¹ pṛthivīkṣitāḥ
vihīnās tu¹² bhaviṣyanti dharmataḥ kāmato 'rthataḥ
tair vimiśrā janapadā¹³ Āryā Mlecchāś ca¹⁴ sarvaśāḥ¹⁵
viparyayena vartante¹⁶ kṣayam esyanti¹⁷ vai prajāḥ. 10

¹ In dehjVā °syanti ha.

² In eVā tu.

³ In eVā °doṣā durātmāno.

⁴ In Ca³Vā bāla : eVā strī-bāla-go-vadham
kṛtvā, dVā °bāla-bandhanāś c-aiva. Vṣ
similarly—

strī-bāla-go-vadha-kartāraḥ* para-sv-
ādānā+rucayo† lpa-sārāḥ :
where * kVṣ °bālāmāradha-rucayo ; † hVṣ
°ādātāra, kVṣ parabhyādānaka, jVṣ para-
para-dāma ; † hVṣ °śucayo. Bh says—

strī-bāla-go-dvija-ghnāś ca para-dāra-
dhan-ādrtāḥ* :

where * dhlBh °ādrtāḥ, eBh °āvṛtāḥ.

⁵ In eVā bhaviṣyanti Kali-śeṣām.

⁶ In gVā tadā.

⁷ In eVā uditiditi-vuṁsyās. Vṣ says—
udit-āstamita-prāyāḥ sv-alp-āyuṣo mahe-
cchā aty-alpa* -dharmaś ca[†] bhaviṣyanti :
where * efVṣ °ch-āty-alpa, hVṣ °ch-ālpa, lVṣ
°chāś c-ālpa ; † jVṣ inserts na. Bh says—

udit-āstamita-prāyā alpa-sattv-ālpak-
āyuṣāḥ

a-saṁskṛtāḥ kriyā-hinā rajasā tamas-
āvṛtāḥ.

⁸ Ca²jVā te.

⁹ In eVā uditv-āst.

¹⁰ In bdhjVā °syanti ha.

¹¹ In fVā kālām na.

¹² In eVā vihitās te ; dVā vihatās tu.

¹³ In lMt samādānu.

¹⁴ So Mt genly ; bfMt, eVā Ārya-M° ; lMt
varṣā M° ; a'Mt Mleccha-prāyāś ca ; jMt ā-
Mlecchāś c-aiva. Vā genly, Bd Mlecch-
ācārāś ca, fVā °āvārāś, dVā °āvāṇāś°
CVā Snejch° (misprint). Vṣ says—

tais ca vimiśrā* janapadās tac-chīla-
vartino† rāj-āśraya-śuṣmīno Mlecchāś c-
Āryāś† ca viparyayena vartamānāḥ prajāḥ
kṣapayiṣyanti :

where * lVṣ vimiśrītā ; † lVṣ chīl-ānuvarī° ;
† kVṣ Mlecch-ācārāś, lVṣ °ācārāś ; hVṣ omits
all after Mlecchāś. Bh says—

prajāḥ te bhakṣayiṣyanti Mlecchā rājanya-
rūpīnāḥ
tan-nāthāḥ te janapadās tac-chīl-ācāra-
vādināḥ
anyonyato rājabhiś ca kṣayam yāsyanti
pīdītāḥ.

¹⁵ In a'bgjkMt sarvataḥ.

¹⁶ In cMt °ta ; gnMt, dgVā °taḥ : eVā reads
this half line, paryāyai vartamānānām.

¹⁷ So Mt : gMt kṣapayiṣyanti. Vā, Bd
nāśayiṣyanti.

CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS 57

Chronological and Astronomical Particulars.

Text—AMt 273, 35-52^a; AVā 99, 413-430, Bd iii, 74, 225-243.

Corresp. passages—CVs iv, 24, 30-42; GBh xii, 2, 24-34.

Concluding passages containing chronological and astronomical particulars about the Kali age are found, more or less full, in all the five Purāṇas. Here the Viṣṇu relinquishes its prose, and both it and the Bhāgavata adhere to an old śloka version (which the Viṣṇu introduces with the phrase *atr-ōcyate*), similar to the version of the Matsya, Vāyu, and Brahmāṇḍa, but containing some verses not found in those three Purāṇas. Hence it is convenient to divide this subject into three parts.

The first part contains matter which is common to those three Purāṇas, and which the Viṣṇu and Bhāgavata give partially. The passages are these—AMt 273, 35-45^a; AVā 99, 413-423; Bd iii, 74, 225-236^a; CVs iv, 24, 30-33; GBh xii, 2, 24-28^a. The Vāyu and Brahmāṇḍa give the whole, the Matsya all except the first two lines, and the Viṣṇu and Bhāgavata have ll. 1, 2, 4-6, 18-20, 22.

Then those three Purāṇas insert 8 or 9 lines alluding to the evils of the age, which may be omitted, and eVāyu omits most of them. The Viṣṇu and Bhāgavata offer instead other verses giving further particulars, and these constitute the second part, namely—CVs iv, 24, 34-39; GBh xii, 2, 28^b-32. The verses in the Bh have been slightly re-arranged to correspond to the Vs.

The Purāṇas all unite again in the old śloka version and this forms the third part. The passages are—AMt 273, 49^b-52^a; AVā 99, 428^b-430; Bd iii, 74, 241-243; CVs iv, 24, 40-42; GBh xii, 2, 33-34. All give the whole, except that the Bhāgavata omits ll. 39, 40; but as there is considerable divergence, the Mt version and that of Vā and Bd are printed side by side, and the Vs and Bh versions are given in the notes.

As regards MSS cMt omits ll. 21-23; eMt ll. 21-23, 39 (second half)-41 (first half); jMt ll. 15-17, 19; kMt ll. 6-9, 18; lMt ll. 12-15; nMt ll. 13, 14; a²Vā ll. 11-14; eVā l. 16; hVā ll. 1, 2 (first half); mVā ll. 11, 13, 15, and places 12 after 14; hpMt, hVā, and tBh have nothing.

It is no part of the scope of this edition to discuss these chronological and astronomical particulars, beyond what is noticed in the Introdn. § 25, and in the notes to the translation of this passage, *infra*.

Yadā candraś¹ ca sūryaś ca tathā² Tisya³ Brhaspatī
eka-rāśau⁴ sameṣyanti⁵ tadā Kṛta-yugam bhavet⁶

¹ In mVā *vāṁśa vāṁśas*.

² In jVs *yathā*; bVs, fBh *yadā*.

³ Śukra in hVs.

⁴ Ca²⁻⁴bfykhjlVā *rātre*; mVā *rāvē*: kVs *etair* aṁśegu.

⁵ So eVā, Vs, Bh; lVs *sah-ēṣyanti*. Vā

genly, Bd *bhavisyanti*; CVā *bharisyanti* (misprint).

⁶ So Vā, Bd: eVā, Vs, arBh *bhavisyati* *tadā* (*bdefyjVs tataḥ*) *Kṛtam*; hVs gives the line twice and ends first *kṣayam* and then *Kalih*. Bh *tadā bhavati tat Kṛtam*.

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esa⁷ vamśa⁸-kramah kṛtsnah⁹ kīrtito yo¹⁰ yathā-kramam¹¹
 atītā vartamānās ca tathāivānāgatās¹² ca ye¹³
 Mahāpadm¹⁴-ābhīṣekāt tu¹⁵ yāvat Parīkṣito¹⁶ janma
 yāvaj janma¹⁷ Parīkṣitah¹⁸ yāvan Nand-ābhīṣecanam¹⁹ 5
 evam¹⁸ varṣa¹⁹-sahasraṁ tu jñeyam²⁰ pañcāśad-uttaram²¹
 Pulomās tu²² tathā-Āndhrās tu²³ pramāṇam vai tathā vaktum²⁴
 Mahāpadm-āntare²⁵ punah²⁶ Mahāpadm-āntaram²⁷ ca yat²⁸
 antaram tac²⁹ chatāny³⁰ aṣṭau ṣaṭ-trimśat³¹ tu³² samās tathā³³
 tāvat³⁴ kāl-āntaram bhāvyam³⁵ Andhr-ānt-ādyāḥ prakīrtitāḥ³⁶

⁷ So Vā, Bd, bcdenMt. A CfgjklmMt evam.

⁸ In eVā eva.

⁹ So Mt, bdehVā. Vā genly kṛtsnaṁ; eMt kṛtaḥ praśnaḥ, cMt ksataḥ^o.

¹⁰ So Mt genly; cenMt 'yam: eVā vā. Vā, Bd ro.

¹¹ Mt mayā kramāt.

¹² So CfgjMt, Vā, Bd, Vs. Mt genly reads the whole line in the nomin. sing., and bMt the first half in locat. sing. Bh says—

ye 'tītā vartamānā ye bhāviṣyanti ca pārthivāḥ:
but deBh ye bhāviṣyanti pārthivāḥ for the second half.

¹³ In fgMt tu ye. After this line Vs inserts this line—

ete vamśeṣu bhūpālāḥ kathitā muni-
sattama.

Bh inserts this line—

te ta uddeśataḥ proktā vamśiyāḥ* Soma-
Sūryayoh:

where *fBh vamśayoh, adrsBh vamśa-jāḥ.

¹⁴ This line is in Mt, Vā, Bd. So Mt. Bd Mahānand-, Vā Mahādev-, which both no doubt = Mahāpadm-; see l. 7.

¹⁵ Bd °sek-āntam.

¹⁶ This line is in Vs, Bh. So Vs. Bh ārābhyā bhavato equivalently.

¹⁷ So Mt. Vā, Bd janma yāvat.

¹⁸ So Mt, eVā: lnMt ekaṁ; kVs ete: others etad.

¹⁹ In celnMt eva; bMt eka.

²⁰ Bh ṣatam; jBh ṣatam.

²¹ So Mt genly, Vā, Bd: cejMt °ṣat-āntaram, bMt °ṣato trayam: lnMt, bVs pañca-ṣat-āntaram. But eVā, Vs, Bh pañcadaś-āntaram.

²² This line is in Mt. So fjmMt; cenMt °te; gMt Pulobhās tu; eVā also Pulomā ca. ACdklMt Paulomās tu. The correct reading

would seem to be *Pulomāt tu*, referring to the last Andhra king.

²³ So ACdklM Mt; bMt °Āndhrās tu; fgMt tato 'ndhrās tu; jMt tathā-Āndhrās tu; nMt tathā c-Āndhra; cMt +tathārv-Āndhrā; eMt +tathārvākah. The correct reading seems to be *tathā-Āndhrāt tu*.

²⁴ This line is in Vā, Bd. So a¹a²a³d⁴fghlVā, Bd; mVā °vaktu; 3 MSS of CVā °vaktam (= Pkt vuttam?); a²jVā, 3 MSS of CVā °c-ōktam: eVā (see note²²) tato vaktum; bVā yathā vaktur. *Vuttam* is most prob. the original Pkt word, and all these are attempts to Sanskritize it without infringing sandhi.

²⁵ In bMt -āntare.

²⁶ In jMt purah.

²⁷ So Vā. Bd -āntaram.

²⁸ In eVā yataḥ.

²⁹ So Vā. Bd °ca. Mt genly anantaram; jMt antare ṣaṭ. This half line in lMt is nā[nā]ntaram paksatāny aṣṭau; in bMt tanāntastāṣṭānāmatyau.

³⁰ In eMt ṣatā.

³¹ So also nMt ṣadimśat (= ṣaṭ-trimśat); dMt ṣastrō: bMt, a³bVā ṣad-ṣimśac, dVā ṣad-ō^o; hVā ṣatrimśac or ṣadō^o.

³² So Mt. Vā, Bd ca.

³³ So Mt. Vā, Bd smṛtāḥ.

³⁴ So Mt. Vā, Bd etat.

³⁵ So Mt, efmVā, Bd; cMt bhāvyā. Vā genly bhāvyā.

³⁶ So a²-fghmVā, Bd; bVā c-Ānō. Ca¹jlVā Andhr-āntā ye (l omits ye) pra^o; eVā sandhān bhāvyāḥ pra^o. Mt genly Āndhr-āntād ā-Parīkṣitah; fgMt Andhrō, cenMt kṣatrō: bMt +sambhrātrādāyārākṣināt, jMt athādyā dipitās tataḥ. Mt reading is corrupt, because from Parīkṣit to the end of the Andhras comprises the two periods in

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Bhavisye³⁷ te prasañkhyātāḥ³⁸ purāṇa-jnaiḥ śrutarśibhiḥ³⁹ 10
 saptarśayas tadā⁴⁰ prāṁśu⁴¹ saptarśayas tadā prāhuḥ⁴²
 pradīpten-agninā⁴³ samāh⁴⁴ Pratipe rājñī⁴⁵ vai śatam⁴⁶
 saptā⁴⁷-vīṁśati-bhāvyānām⁴⁸ saptā-vīṁśatiḥ śatair⁴⁹ bhāvyā⁵⁰
 Āndhrāñ-ānte⁵¹ 'nvagāt⁵² punah⁵³ Andhrāñ-ānte⁵⁴ 'nvayāḥ⁵⁵ punah⁵⁶
 saptarśayas tu vartante⁵⁷ saptarśayas-vīṁśati⁵⁸-paryante⁵⁹
 yatra⁶⁰ nakṣatra-maṇḍale kṛtsne nakṣatra-maṇḍale

ll. 5-8. The reckoning is from the end of the Andhras onwards into the future.

³⁷ So Mt: cMt °syai; lMt omits. Vā, Bd *bhavisyais*; bVā *na divyais*.

³⁸ So Mt genly: celnMt °samākhyātāḥ; jMt, eVā *tat prasañkhyātām*. Ca'a'a'jVā, Bd *tatra sañkhyātāḥ*; a³Vā °khyātām; bdfghlmVā °khyānām: bMt *naṣṭa-saṅkhyānāḥ*.

³⁹ In lMt [śu]śru[sa]tārśibhiḥ; bMt *surarśibhiḥ*; jMt *mahaṛśibhiḥ*: ceMt *purāṇe śruti-sarpibhiḥ*.

⁴⁰ In bcdēfgjnMt *tathā*.

⁴¹ This line is in Mt. So 4CdknMt: eMt pāṁśru (or yā); cMt pāśu; nMt prāyuh or prāpuḥ; bMt āyuh; fgMt te syuh; jMt vācyāḥ. These readings and Vā, Bd readings appear to be erp. It seems necessary to the sense of this whole passage that some lunar constellation should be meant here, and the true reading may perhaps be *Pusye*. *Pusya* as the constellation in Pratīpa's time might tally with *Maghā* in Parīkṣīt's time (see ll. 22, 24) about a century and a half later; see JRAS, 1910, p. 28.

⁴² So Vā; gVā prāhu. Bd prāptāḥ: eVā [ca] *tathākhyāś ca*.

⁴³ So Mt genly: dMt *pradīpen*; kMt *pratapten*; jMt *pradīptā c-agni vai*. Mt appears to be erp.

⁴⁴ So ACImMt: cdefgknMt *samam*; bMt *śamam*; jMt *śase*.

⁴⁵ So Vā genly; hVā °rojñī; eVā °rājā: dVā *Pratīpam rījñī*, altered to *Pratīpa-rājñī*. Bd *pitrye Parīkṣite* (omitting *vai*).

⁴⁶ In fVā *vīṁśatam*; eVā *sāṁsthite*. All the readings of this line in Mt, Vā, and Bd are no doubt attempts to Sanskritize an old Prakrit Śloka, which was obscure. Perhaps the true reading should be, having regard to the forms of letters in the old scripts—
 saptarśayas tadā *Puṣye Pratipe rājñī vai samam*:

cf. *śamam* in l. 19; or *śatam*, see l. 22.

⁴⁷ This line is in Mt: cMt *saptā*; bnMt *asṭā*.

⁴⁸ So ACkMt: cdefgjmMt *bhāvyena*; bMt *bhāvena*.

⁴⁹ So Vā genly, Bd: dVā °vīṁśati tair; bVā °vīṁśatair (short): eVā *saptā-vīṁśe sate*, prob. the true reading.

⁵⁰ In eVā *bhāvye*.

⁵¹ So ACmMt for first 3 syll.: dMt *Andh*^o fgMt *Adh*^o: beenMt *astrānām*; jkMt *astre-nām*. For last syll. cefgjknMt *te*; ACbmMt *tu*; dMt *tvām*. The whole is clearly *Āndhrāñ-ānte*, see note⁵⁴.

⁵² In kMt 'nvagā, cMt °gāt, nMt °gat: fMt 'ndhakāt; gMt *dhakāt*; jMt 'ṣṭakā'; ACMt *yadā*; bdmMt *tataḥ*. The correct word seems to be 'nvagāt (aorist of *anugā*) or 'nugāḥ', the former meaning '(the cycle) followed on again', and the latter '(the Seven R̄sis were) following on again'. The readings are thus equivalent, but the former seems preferable, because the *v* appears to be original, and was easily misread as *dh* in the Gupta script, while *yadā* and *tataḥ* are obvious emendations.

⁵³ In jMt *sudhāḥ*.

⁵⁴ For first 3 syll. Vā, Bd *Andhrāñām*, hVā °nā; eVā *mantrānām*. For fourth syll. Vā, Bd *te*. The whole is clearly *Āndhrāñānte*, which means *Āndhrāñ-ānte*, Pkt for *Āndhrāñām ante*, as the sense shows. But mVā reads this halfline *Adhā saṅkhyayā smṛtam*, which belongs partly to l. 15.

⁵⁵ So a³hVā, Bd; and dVā (altered from *tvayāḥ*): gVā 'nvayā; eVā 'nvayah. Vā genly *tvayā*.

⁵⁶ In bVā *punat*; gVā *yutāḥ*; a³Vā *śubhāḥ*.

⁵⁷ This line is in Mt. So CGVa'a'mMt; dMt °pravartante: jMt *saptarśay-ēti paryante*: a³bMt *saptā-vīṁśati-paryante*, ceMt °paryanta-h, kMt °paryataḥ, fgMt °parjanyo.

⁵⁸ This line is in Vā, Bd: eVā °vīṁś-ēti or vīṁśe 't':

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saptarśayas tu tiṣṭhanti ⁶¹ paryāyena ⁶² śatām śatām ⁶³ 15
 saptarśinām yugām hy etad ⁶⁴ divyayā saṅkhyayā smṛtam ⁶⁵
 māsā ⁶⁶ divyāḥ ⁶⁷ smṛtāḥ ⁶⁸ sat̄ ca ⁶⁹ divy-ābdāni tu ⁷⁰ ṣapta hi ⁷¹
 tebhyaḥ ⁷² pravartate kālo ⁷³ divyāḥ saptarśibhis ⁷⁴ tu vai ⁷⁵
 saptarśinām ⁷⁶ tu ⁷⁷ yau pūrvau ⁷⁸ dr̄syete ⁷⁹ uditau niśi ⁸⁰
 taylor madhye tu nakṣatram ⁸¹ dr̄syate yat ⁸² samām divi ⁸³ 20
 tena saptarśayo ⁸⁴ yuktā jñeyā ⁸⁵ vyomni śatām samāḥ ⁸⁶
 nakṣatrāṇām ṣaṇām ca ⁸⁷ yogasya-aitan ⁸⁸ nidarśanam

⁶¹ In dVā paryate; bVā payate.

⁶² In bcdēfgjMt kṛtsne.

⁶³ In bMt bhdhyanti.

⁶⁴ In fMt paryāye sā.

⁶⁵ In fMt śatām satam; dMt śatām śatām;
 a¹a²a³dfgIVā śatāc chātam; bjVā śatām
 śatām; mVā śatā śatām: a¹bMt śatām
 samāḥ.

⁶⁶ So Vā; eVā hy ete; Bd tv etad; fgMt
 yuge hy etad, kMt °ete: bhVā sugām hy etad.
 But bMt tu paryanta, cenMt °paryāye. Mt
 genly upary etat.

⁶⁷ So Vā, Bd: cenMt tat smṛtam divya-
 saṅkhyayā: kMt smṛtam vai divya-saṅkhyayā,
 ACMt °sañjñayā: fgMt smṛtam divyām
 tu saṅkhyayā; bmMt °sañjñayā, and dMt
 crp.

⁶⁸ So Bd. Vā genly sā sā; jVā sāsā; mVā
 sāpa; hVā sayā; fVā sā[sā]ya. Mt samā;
 nMt samo; eMt kṣado; cMt tado. Instead
 of this line eVā has two other lines—

saṣṭir daivata-yugānām c-aika saptabhir
 epi ca

trīmāc c-ānyāni varṣāni smṛtāḥ saptarśi-
 vatsaraḥ.

⁶⁹ So Mt, Bd. Vā divyā: nMt dītās;
 ceMt ditvāt.

⁷⁰ Vā smṛtā; bcefglnMt tathā.

⁷¹ So Bd. Mt, Vā saṣṭir erroneously.

⁷² So ACjklMt; cnMt °ca; eMt divy-āṣṭāni
 ca. Bd divy-ābdās c-aiva. Vā divy-dhānāś
 c-aiva: bdMt °āhāni tu (b, ca), fgMt
 °āhāni ca.

⁷³ So Bd: cdejgnMt, gVā saptuti-h; other
 Mt, Vā genly saptabhiḥ; jVā saptāmih:
 bhVā saptasānabhiḥ, where in bVā ṣabhiḥ
 represents tebhyaḥ in next line.

⁷⁴ So Vā, Bd, bceklmMt: eVā ebhyah; other
 Mt ebhiḥ: dVā reads this halfline pravartate
 mahān kālo.

⁷⁵ In kMt pravartitah°, dMt pravartane°;
 bMt °tite kālo.

⁷⁶ In cenMt saptasitas.

⁷⁷ So Mt, eVā. Vā, Bd taih.

⁷⁸ In fgMt saptā-śirsām.

⁷⁹ In ACdkmMt, Vṣ genly, aBh ca.

⁸⁰ So CGVa*mMt, Bd, Vṣ, Bh; arBh pūr-
 vau yau. Vā ye pūrvā (altered in dVā to
 yau pūrvau), akVṣ °pūrve: a¹-³bcdefglnMt,
 eVā yah pūrvam, kMt °pūrva, jMt °pūrve.
 The dual is right as there are two stars,
 and see next line.

⁸¹ So CGVa*mMt, Bd, Vṣ, Bh, dVā. Vā
 genly dr̄syante; ehVā, aVṣ dr̄syate. For
 this half line a¹-³bcdējklmMt read udyan (l,
 udyat; j, mudyan; k, sudhan) vai dr̄syate
 niśi (j, divi; k omits): fgMt udyāte dr̄syate
 niśi.

⁸² CGVa*mMt hy uditau niśi; eVā hy
 udito°. Vṣ, Bh uditau divi; aVṣ 'bhyud-
 itau°; jkVṣ, jBh udito°; gBh udite°. Vā,
 Bd ultārā-diśi.

⁸³ So Mt genly, Bd; fgMt °madhye 'ti°;
 eVā °madhye ca [tām]°; bMt °mādye tu
 rajatām. Bh, blVṣ tayos tu madhye nakṣa-
 traṁ; Vṣ °madhya-nak°; kVṣ °madhyamām
 kṣatram. In a³Vā tato madhye ca nakṣa-
 traṁ; Vā genly °madhyena ca kṣetram;
 bdhVā °cākṣetram (altered in d to ca nakṣa-
 traṁ); mVā crp.

⁸⁴ In nMt yah; eVā, bVṣ, dfkqBh tat; ceMt
 sa; bMt ca.

⁸⁵ Vṣ, Bh niśi.

⁸⁶ Bh ten-aīta ṣayyo; aberBh ten-aīva°;
 fBh tēna vai°.

⁸⁷ So Vā, Bd; lVā °yayā. Mt genly jñeyā
 yuktā, jMt °muktā, bdMt °bhuktā; lMt devā
 yuktā. Vṣ, Bh yuktās tiṣṭhanty, aVṣ mu-
 ktās°; kVṣ muktāsthityanty; fBh yuktā
 bhavanty.

⁸⁸ In bVā śatām°. Vṣ, Bh abda-śatām nṛṇām;
 hVṣ, gBh aṣṭā-s°; kVṣ aka-s°.

⁸⁹ In eVā ca sarvēśāḥ.

⁹⁰ So Mt, Vā genly: bdgVā yogyasy°. Bd

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saptarṣayo Maghā-yuktāḥ⁸⁰ kāle Pārikṣite⁹⁰ śatam⁹¹
 Andhr-ānte⁹² tu⁹³ catur-vimśe⁹⁴ bhavisyanti⁹⁵ śatam samāḥ⁹⁶.

Viṣṇu.

te tu Pārikṣite kāle
 Maghāsv āsan⁹⁷ dvijottama

tadā pravṛttāś ca⁹⁸ Kalir dvādaś-ābda¹-śat-ātmakah
 yad-aiava bhagavad-Viṣṇor
 amśo yāto³ divam dvija⁴
 Vasudeva-kul-ādbhūtas
 tad-aiava Kalir āgataḥ⁶

yāvat sa pāda-padmābhyaṁ
 pasparś-ēmāṁ vasundharāṁ
 tāvat pṛthvī-pariṣvaṅge
 samartha nābhavat Kalih
 gate sanātanasy-āmśe¹⁰

Viṣṇos tatra bhuvo¹¹ divam¹²
 tatyāja s-ānujo rājyam
 Dharma-putro Yudhiṣṭhiraḥ

bhogasyo: hVā yogyasya tan; bMt tu yogasy-
 ēti; nMt reads this half line yāgasy-ēti
 darśayan.

⁸⁰ Bd hy aih-āyuktāḥ: fyMt mayā hy
 uktāḥ, dMt may-āpy^o; eVā mayā proktāḥ.

⁹⁰ In jMt this half line is kālena paritoṣitāḥ,
 kMt °tum.

⁹¹ In nMt śrutam; bMt kṣutān; fgMt
 same; mMt divi.

⁹² So a'a³a'ghVā; lVā Andh-°, bVā Adhm-°,
 dVā Adhry-°; eVā Andhān-ānte (omitting
 tu) in Pkt form, see note⁵⁴. Ca²jmVā, Bd
 Andhr-āmśe, fVā Adhr°. Mt genly brāh-
 maṇas (= saptaṛṣayaḥ ?); CMt °ṇas; fgMt

^{°nam.}
⁹³ So Mt genly; jMt ca. Vā genly, Bd sa-.

⁹⁴ CbfgMt °sa; jMt, dVā °śo; nMt °śad.

⁹⁵ In fMt, dVā °syati.

⁹⁶ So Mt, Bd; fMt satam°; dVā sate°

(altered to gate^o): jmMt, fVā sate mama.

Bhāgavata.

te tvadiye dvijāḥ kāle
 adhunā cāśritā⁹⁸ Maghāḥ
 yadā devarṣayaḥ sapta
 Maghāsu vicaranti hi

Viṣṇor bhagavato² bhānuḥ
 Kṛṣṇ-ākhyo 'sau⁵ divam gataḥ

tad-āviśat Kalir lokam
 pāpe yad ramate janāḥ⁷
 yāvat sa pāda-padmābhyaṁ
 sprśann āste⁸ Ramā-patiḥ
 tāvat Kalir vai pṛthivīm
 parākrāntum na cāśakat⁹

bhMt °manā, gMt °matā: eVā śatam tadā;
 lVā same matā. AVā māte mama.

⁹⁷ In bVṣ Maghās c-āsan; kVṣ + Maghā-
 dyāsan; ajVṣ crp.

⁹⁸ In qBh hy āśritā

⁹⁹ So Vs. Bh tu.

¹ In hVs, gBh dgta; lVṣ ḥtma.

² In dBh Viṣṇus tu bhagavān.

³ In abVṣ jāto; kVs amśa-jāto.

⁴ In kVṣ dvijottama.

⁵ In sBh sa: dBh Kṛṣṇo 'sau; eBh
 + Kṛṣṇaṣyotsau apptiy.

⁶ In bVṣ °aiv-ātr=āgataḥ Kalih.

⁷ In dBh manāḥ.

⁸ In fBh āśid.

⁹ In fBh v-āś^o; kqrBh c-āśakrt.

¹⁰ In deVṣ -ānta.

¹¹ In kVṣ tvayo; aVṣ divo.

¹² In ahVṣ divi.

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Visnu.

viparitāni drṣṭvā ca
nimittāni sa Pāṇḍavah
yāte Kṛṣṇe cakārātha
so 'bhiṣekam Parikṣitah¹³
prayāsyanti yadā caitte
Pūrv-Āśādham maharṣayah
tadā Nandat¹⁵ prabhṛty¹⁶ esa¹⁷

Bhāgavata.

yadā Maghābhyo¹⁴ yāsyanti
Pūrv-Āśādham maharṣayah³⁵
Kalir vṛddhim gamiṣyati¹⁸.

yasmin Kṛṣṇo divam yātas¹⁹ tasminn eva tadāhāni²⁰
pratipannam Kali-yugam²¹ tasya saṅkhyām nibodhata²²
catuh-śata²³-sahasram tu
varṣāṇām²⁴ vai²⁵ smṛtam budhaih²⁶
śaṣṭi-varṣa²⁸-sahasrāni
saṅkhyātām²⁹ mānuṣena tu³⁰

sahasrāṇām śatānāha
trīṇi mānuṣa-saṅkhyayā²⁷
śaṣṭiṁ cāiva sahasrāni
varṣāṇām tūcyate³¹ Kalih³² 40

¹³ So all Vṣ, but CVṣ °kṣite.¹⁴ In bBh °bhyām; dBh Maghāto.¹⁵ In jVṣ °Nanda, eBh °Nāmtāt; dBh tadā tāda: rBh tato Nandat.¹⁶ In deVṣ prabhūm.¹⁷ In bjkVṣ, eBh eva.¹⁸ In cBh karisyati.¹⁹ In eVā divā jāta: jMt reads—²⁰ So Mt, eVā, Vṣ, Bh. Vā, Bd tadā dine, altered in dVā to tad-āditah.²¹ So Mt, eVā, Vṣ, Bh. Vā, Bd °pannah °yugah.²² So Vā, Bd. Vṣ °nibodha me. Mt pramāṇām tasya me śrnu; lMt prapannām. Bh iti prāhuh purā-vidah; dBh iti-rāhuh, see Appendix I, § ii.²³ So Mt; jMt śatā; eMt śatī: a²Mt śaṣṭi; dmMt śat (one syll. short).²⁴ In bMt varṇāni: eMt reads this half line tadā sandhyā pravartate.²⁵ In cMt yat; fjkMt tat; dMt tu; bMt na (for nu?).²⁶ In jMt tāthā.²⁷ So Vā, Bd.²⁸ So bjklnMt; a¹⁻³dmMt saṣṭir°; cfgMt saṣṭirīn. ACMt catvāry asta-²⁹ In bfgnMt °khyātā; dMt °khyāte.³⁰ In jMt tat.³¹ So Bd, fVā; gVā tyūc°; bVā tuc°; dVā tucyāta, altered to tu smṛtah; mVā rūvayate (for r-ucyate?), see Appendix I, § ii. Vā genly ucyate.³² Instead of this and the preceding line Vṣ has these lines—³³ trīṇi lakṣāṇi varṣāṇām* dvija mānuṣa-saṅkhyayā
śaṣṭiṁ cāiva sahasrāni bhaviṣyaty esa vai³⁴ Kalih:³⁵ where * hVṣ varṣāṇi; ¹IVṣ varṣāṇān dvija. Bh omits this statement.³⁶ In gMt divya-. CVā divye.³⁷ So a³a⁴cīgklnMt: CGVa¹a²bdMt °saṅkhyā²; jMt tāthā sandhyā-āpav°, unless it = °sandhyā prav°.³⁸ So Vā genly: fmVā °āṁsaṁ hi kīrtite, Bd °āṁse°; jVā °sandhyā sihā kīrtite. But gVā °sandhyā-āṁsa hi kīrtaye, a¹a²Vā °sandhyā sā hi°, bhVā °sandhyā sā hi [tā]: dVā for this half line (with clerical errors uncancelled) saṁdvedhiś ca iti tāthā sandhyā saṁdhyā-āṁsa salita kīrtaye: eVā sa-sandhyā-āṁsam udāhṛtam. For this line Vṣ reads— śatāni tāni divyāni sapta pañca ca saṅkhyayā*:³⁹ where * hVṣ divyayā; but sandhyayā appears to be the correct word since 1200

CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS 63

divyam varṣa-sahasram tu
tadā sandhyā pravartate ³⁴
nihṣeṣe tu ³⁶ tadā ³⁷ tasmin ³⁸ Kṛtam vai pratipatsyate ³⁹

divine years include the two sandhyās. Bh
says—

divy-ābdānām * sahasr-ānte caturthe tu¹
punaḥ Kṛtam :

where * *gkpBh āśtānām*; ¹ *eBh caturthena*.

³⁶ This line is in Mt, Vā, Bd, Vṣ. So Mt,
eVā. Vā, Bd ^oca; dVā naihṣeṣe ca. Vṣ
nihṣesena, jVṣ ^osesanam.

divyam ³³ varṣa-sahasram tu
tat-sandhyāmśam prakīrtitam ³⁵
Kṛtam vai pratipatsyate ³⁹

³⁷ Vṣ *tatas*.

³⁸ In *jMt tasya*.

³⁹ So Mt, Vā, Bd. Vṣ *bhavisyati punaḥ*
(*aVṣ tadā*) *Kṛtam*. Bh adds—
bhavisyati yadā * *nīnām mana ātmā-*
prakāśakam :
where * *adqrBh* and v. r. in *GBh tadā*; ¹ *cBh*
ātm-āp ^o.

TRANSLATION

This translation is close to the original though not absolutely literal, and generally combines the various versions where they supplement one another. Words in italics are not expressed in the original but are supplied to complete the meaning. The notes deal only with the salient points, and for the rest reference must be made to the notes to the original text.

Preface.

Listen as I narrate all future *events*, as Vyāsa, unwearied in work, proclaimed to me formerly, both the future Kali age and the manvantaras also. Thus I will first declare now the kings who are to be, both those descended from Aila¹ and the Ikṣvākus and also the kings descended from Sudyumna², among whom the splendid kṣatriya stock of the families of Aila and Ikṣvāku is brought to an end. I will proclaim all those kings as mentioned in the Bhavisya Purāṇa. Moreover there will be other kings besides them, who shall arise, kṣatriyas, pāraśavas³, śūdras, and others who will be foreigners; Andhras, Śakas and Pulindas, Cūlikas and Yavanas, Kai-vartas, Abhiras and Savaras, and others who will be of Mlechha origin; Pauravas, Vīthotras, Vādiśas, five⁴ Kosalas, Mekalas, Kośalas⁵, Paundras, Gaunardas, and Svasphrakas, Sunidharmas, Śakas, Nīpas and others who will be of Mlechha race. I will declare those kings according to the total of their years⁶ and by name.

Mlechha

Pauravas.

Abhimanyu's son by Virāṭa's daughter Uttarā was Parīksit. Parīksit's son was king Janamejaya who was very righteous. From Janamejaya was born valiant Śatānīka. Śatānīka's son was valiant Aśvamedhadatta.

From Aśvamedhadatta was born a victorious son, righteous Adhisīmakṛṣṇa⁷, who now reigns great in fame.

Adhisīmakṛṣṇa's son will be king Nicakṣu⁸. When the city Hastināpura is carried away by the Ganges, Nicakṣu will abandon it and will dwell in Kauśāmbī.

Abhimanyu

Parīksit

Janamejaya

Śatānīka

Aśvamedhadatta

Adhisīmakṛṣṇa

Nicakṣu

¹ That is the Pauravas.

² See p. 2, note¹⁶.

³ A mixed caste said to be descended from a brahman father and śūdra mother.

⁴ This would seem to be meant for Pañcālas.

⁵ The people of Mahākosalas apply.

⁶ Or Mt, 'according to their succession'.

⁷ Or Asīmakṛṣṇa.

⁸ Or Virakṣu. Vā Nirvakra. Bh Nemi-cakra.

He will have eight sons of great might and valour. His eldest son *will be* Uṣṇa¹; after Uṣṇa *Citraratha* is remembered; after *Citraratha* Śucidratha²; and after Śucidratha *Vṛṣṇimat*³; and after *Vṛṣṇimat* *Suṣena* will be a pure king. After Suṣena *Sunītha*⁴ will be king; after *Sunītha* will be *Ruca*⁵; after him will be *Nṛeakṣus*⁶. *Nṛeakṣus*' heir will be *Sukhibala*⁷; and *Sukhibala*'s son will be king *Pariplava*⁸; and *Pariplava*'s son will be king *Sunaya*⁹. His heir *Medhāvin* will be king; and *Medhāvin*'s son will be *Nṛpañjaya*. *Durva*¹⁰ *will be* his son; and *Tigmātman* his son. After *Tigma* will be *Bṛhadratha*; after *Bṛhadratha* *Vasudāna*¹¹; after *Vasudāna* *Satānika*; after him will be *Udayana*¹²; and after *Udayana* will be the warrior king *Vahīnara*¹³; and *Vahīnara*'s son will be *Dāṇḍapāṇi*¹⁴. After *Dāṇḍapāṇi* *Nirāmitra*¹⁵; and after *Nirāmitra* *Kṣemaka*.

These 25 kings will exist born of *Pūrnī*'s race. In this connexion this genealogical verse was sung by *ancient brahmans*—'The race honoured by gods and rishis, from which sprang *brahmans* and *ksatriyas*, will verily on reaching *Kṣemaka* reach its end in the *Kali* age.' Thus has been correctly proclaimed this *Paurava* race, the offspring of *Pāṇḍu*'s wise son, *high-souled Arjuna*.

Aikśvākus.

Next I will declare the race of the high-souled *Iksvākus*. *Bṛhadbala*'s heir was the warrior king *Bṛhatkṣaya*¹⁶. His son was *Urukṣaya*¹⁶; after *Urukṣaya* was *Vatsavyūha*¹⁷; after *Vatsavyūha* *Pratiyyoma*¹⁸.

His son is *Divākara*¹⁹ who now rules the city *Ayodhyā* in *Madhyadeśa*.

Divākara's successor will be famous *Sahadeva*. *Sahadeva*'s heir *will be* high-minded *Bṛhadaśva*²⁰; his successor will be *Bhānuratha*²¹; and his son will be *Pratītāśva*²²; and *Pratītāśva*'s son will be *Supratīka*²³. His son *will be* *Marudeva*²⁴, and his son *Sunakṣatra*. After *Sunakṣatra* will be victorious *Kinnarāśva*²⁵; and *Antarikṣa* will be *Kinnarāśva*'s great son. After *Antarikṣa* *will be* *Suparṇa*²⁶; and

¹ Mt *Bhūri*.

² Bh *Kaviratha* and *Kuv*°.

³ Or *Vṛstimat*. Vā *Dhṛtimat*.

⁴ Vā *Sūrtha*.

⁵ Vā *Rca*.

⁶ Vā *Tricakṣa*.

⁷ Vā *Sukhībala*. Bh *Sukhīnala*.

⁸ Or *Paripluta* or *Parīṣṇava*.

⁹ Mt *Sutapas*.

¹⁰ Mt *Ursa*. Vā *Mṛdu*. Gr *Hari*.

¹¹ Mt *Vasudāman*. Gr *Sudānaka*. Bh *Sudāsa*.

¹² Gr *Udāna*. Bh *Durdamana*.

¹³ Or *Mahīnara*. Vā *Ahīnara*.

¹⁴ Vā *Khaṇḍapāṇi*.

¹⁵ Vā *Naramitra*. Bh *Nimi*.

¹⁶ For the variations in these names see p. 9.

¹⁷ Mt *Vatsadroha*. Bh *Vatsavṛddha*. Vā inserts a king *Vatsa* before him.

¹⁸ Vā *Pratiyyūha*.

¹⁹ Bh *Bhānu* *Divārka*.

²⁰ Mt *Dhruvāśva*.

²¹ Bh *Bhānumat*. Mt erp.

²² Mt *Pratīpāśva*. Bh *Pratīkāśva*. Gr *Pratīvya*.

²³ Mt *Supratīpa*. Vā *Supratīta*. Gr *Pratītaka*.

²⁴ Vā *Sahadeva*.

²⁵ Or *Kinnara*. Bh *Puṣkara*.

²⁶ Mt *Suṣena*. Vā *Suvārṇa*. Bh *Sutapas*.

AIKSVĀKUS AND BĀRHADRATHAS

67

after Suparna Amitrajit¹. His son *will be* Bṛhadbhrāja². Dharmin³ is remembered as his son. Dharmin's son will be Kṛtañjaya. Kṛtañjaya's son will be wise Ranañjaya⁴; and after Ranañjaya will be Sañjaya, a warrior king. Sañjaya's son *will be* Śākyā. After Śākyā *will be* king Śuddhodana⁵. Śuddhodana's son will be Siddhārtha; Rāhula⁶ *will be* his son. After him *will be* Prasenajit⁷. After him will be Kṣudraka. After Kṣudraka will be Kulaka⁸. After Kulaka Suratha is remembered; and Suratha's son Sumitra will be the last king.

These Aikṣvākus have been declared, who will exist in the Kali age; born in Bṛhadbala's lineage they will enhance their family, being warriors and learned, true to their word, self-restrained. *These* kings who were ancient have been all declared. In this connexion this genealogical verse was sung by ancient brahmans—'This race of the Ikṣvākus will terminate with Sumitra; on reaching king Sumitra it will indeed reach its end in the Kali age.' Thus has been declared the kṣatriya stock descended from Manu, and that descended from Aila.

Bārhadrathas.

Next I will declare the Bārhadrathas of Magadha, who are kings in Sahadeva's lineage in Jarāsandha's race, those past, those existing and also those who will exist. I will declare them according to their prominence: listen as I speak.

When the Bhārata battle took place and Sahadeva was slain, his heir Somādhi⁹ became king in Girivraja; he reigned 58 years. In his lineage Śrutasravas was 64 years¹⁰. Ayutāyus reigned 26 years¹¹. His successor Niramitra enjoyed the earth 40 years¹² and went to heaven. Sukṣatra¹³ obtained the earth 56 years. Brāhmaṇaman¹⁴ reigned 23 years.

Senājīt¹⁵ is now enjoying the earth the same number of years¹⁶.

Śrutañjaya will be for 40 years, great in strength, large of arm, great in mind and prowess. Vibhu will obtain the earth 28 years¹⁷; and Śuci will stand in the kingdom 58 years. King Kṣema will enjoy the earth 28 years. Valiant Suvrata¹⁸ will obtain the kingdom 64 years. Sunetra will enjoy the earth 35 years¹⁹ (or

¹ Mt calls him *Sumitra* also.

² Mt, Vś, Bh *Bṛhadrāja*. Vā *Bharadvāja*.

³ Mt crp.

⁴ Gr *Dhanastraya*. Vā apptly inserts a king *Vrāta* before him.

⁵ Vś *Kṛuddhodana*.

⁶ Vś *Rātula*. Gr *Bāhula*. Bh *Lāṅgala*.

Mt *Puskala*.

⁷ Gr *Senajit*.

⁸ Vā *Kṣulika*. Vś *Kuṇḍaka*. Gr *Kudava*. Bh *Ranaka*.

⁹ Bd, some Vś, Gr *Somāpi*. Vś genly *Somāmi*. Bh *Mārjāri*

¹⁰ Vś *Śrutavat*. Bd, many Vā, 67 years.

¹¹ Mt *Apratīpin*. Mt, some Vā, 36 years.

¹² Vā, Bd, 100 years.

¹³ Vā *Sukṛta*. Mt *Surakṣa*. Bh *Suṇakṣatra*.

¹⁴ Bh *Brāhmaṇa*. Gr *Bahukarmaka*.

¹⁵ Bh *Karmajit*.

¹⁶ That is, 23 years. Mt, 50.

¹⁷ Vś, Bh *Vipra*. Vā, Bd merely *nr̥pa*, and say 35 years.

¹⁸ Vā genly *Bhūrata*. Mt *Anurūrata*.

¹⁹ Some Mt, 25 years.

Dharmanetra¹ will be 5 full years). And Nirvṛti² will enjoy this earth 58 years. Trinetra will next enjoy the kingdom 28 years (or Suśrama's³ sovereignty will last 38 years). Dṛḍhasena will be 48 years⁴. Mahīnetra⁵ will be resplendent 33 years (or Sumati will next obtain the kingdom 33 years). Sueala will be king 32 years⁶. King Sunetra⁷ will next enjoy the kingdom 40 years. King Satyajit will enjoy the earth 83 years⁸. And Viśvajit will obtain this earth and be 25 years⁹. Ripuñjaya¹⁰ will obtain the earth 50 years.

These 16 kings are to be known as the future Bṛhadrathas; and their kingdom will last 723 years¹¹. And these 32 kings are the future Bṛhadrathas; their kingdom will last full 1000 years indeed.

Pradyotas.

When the Bṛhadrathas, Vīthotras and Avantis have passed away, Pulika¹² will kill his master and anoint his own son Pradyota, by force¹³ in the very sight of the kṣatriyas. He (Pradyota) will indeed have the neighbouring kings subject to him and be destitute of good policy¹⁴. He, an excellent man¹⁵, will be king 23 years. Pālaka will then be king 24 years¹⁶. Viśākhayūpa will be king 50 years¹⁷. Ajaka¹⁸ will have the kingdom 21 years¹⁹. His son Nandivardhana will be 20 years²⁰.

Those 5 kings after enjoying the earth | Those 5 sons, the Pradyotas, will endure 138 years²².
52 years perished²¹.

Śiśunāgas.

Śiśunāga will destroy all their prestige and will be king. Placing his son in Benares he will make Girivraja his own abode²³. Śiśunāga will reign 40 years. His son Kākavarṇa will obtain the earth 36 years²⁴. Kṣemadharman will be king next 20 years²⁵. Kṣatruṇas will obtain the earth 40 years²⁶. Vimbisāra will be

40

36

20

40

20

25

25

33

40

43

33

0

¹ Bh *Dharmasūtra*. Vs, Gr *Dharma*.

² Vā, Bd, merely *nṛpati*.

³ Bh *Śama*. Vā *Suvrata*.

⁴ Mt *Dyumatseṇa*. Vā, Bd, 58 years, cnp.

⁵ Some Mt, merely *Netra*.

⁶ Mt *Acalā*. Vs, Bh, Gr *Subala*. Vā, 22 years; Bd, 40.

⁷ Vs *Sunīta*. Bh *Sunītha*. Gr *Nīta*.

⁸ Mt, 80 years.

⁹ Vā *Virajit*, 35 years.

¹⁰ Vā, Bd *Ariñjaya*. Gr *Iṣuñjaya*.

¹¹ See p. 17, note ²⁰.

¹² Vā *Muniķa*. Vs *Sunika*. Bd, Bh *Śunaka*.

¹³ Or 'Pulika's offspring'. Mt has the

name *Bālaka* for Pradyota.

¹⁴ Or (some copies) 'will not act righteously'.

¹⁵ Or (some copies) 'sickly in mind'.

¹⁶ Mt, 28 years.

¹⁷ Mt, 53 years.

¹⁸ Bh *Rājaka*. Vs *Janaka*. Mt *Suryaka*.

¹⁹ Vā, 31 years.

²⁰ Vā *Vartivardhana*. Mt, 30 years.

²¹ So Mt; some copies, 152 years.

²² So Vā, Bd, Vs, Bh.

²³ So Mt. Vā, Bd seem to mean the same.

²⁴ Vā *Śakuvarṇa*. Mt, 26 years.

²⁵ Mt, 36 years.

²⁶ Bh *Kṣetrajña*. Mt *Kṣemajit*, 24 years.

EARLY CONTEMPORARY DYNASTIES AND NANDAS 69

king 28 years¹. Ajātaśatru will be king 25 years². Darśaka will be king 25 years³. After him Udayin⁴ will be king 33 years. That king will make as his capital on the earth Kusumapura on the south bank of the Ganges in his fourth year⁵. Nandivardhana will be king 40 years⁶. Mahānandin⁷ will be 43 years.

These will be the 10 Śaiśunāga kings⁸. The Śiśunāgas will endure 360 (or better, 163⁹) years, being kings with ksatriya kinsfolk.

Early Contemporary Dynasties.

Contemporaneous with these *foresaid* kings there will be other kings; all these *following* kings will endure an equal time: namely, 24 Aikṣvākus¹⁰, 27 Pañcālas¹¹, 24 kings of Kāśi, 28 Haihayas¹², 32 Kalingas, 25 Aśmakas, 36 Kurus¹³, 28 Maithilas, 23 Sūrasenas, and 20 Vitihotras. All these kings will endure the same time.

Nandas.

As son of Mahānandin by a śūdra woman will be born a king¹⁴, Mahāpadma (Nanda¹⁵), who will exterminate all ksatriyas. Thereafter kings will be of śūdra origin. Mahāpadma will be sole monarch, bringing all under his sole sway¹⁶. He will be 88 years on the earth¹⁷. He will uproot all ksatriyas¹⁸, being urged on by prospective fortune¹⁹. He will have 8 sons, of whom Sukalpa²⁰ will be the first; and they will be kings in succession to Mahāpadma for 12 years.

A brahman Kauṭilya will uproot them all; and, after they have enjoyed the earth 100 years, it will pass to the Mauryas.

¹ All vary in this name. Bd 38 years. After him Mt erroneously inserts the first two Kāṇvāyana kings: see Kāṇvāyanas, *infra*.

² Mt, 27 years.

³ Bd, Vs, Bh *Darbhaka*. Mt *Vaṁśaka*, 24 years.

⁴ Vs *Udayāśva*. Mt *Udāśin*. Bh *Ajaya*.

⁵ This statement is in Vā, Bd.

⁶ Vā, 42 years.

⁷ Bd *Sahānandi*.

⁸ Many copies of Mt say 12, because of the mistake mentioned in note¹.

⁹ So Mt according to its real meaning apptly: corrupted by Bd and Bh to 360; by Vā and Vs to 362.

¹⁰ For their list, see p. 65.

¹¹ Vā, Bd, 25.

¹² Vā, Bd, 24.

¹³ For their list, see p. 64, prob.

¹⁴ Mt says apptly, he will be 'born as a portion of Kali'. Vā and Bd say, he will be 'enveloped by Fate'.

¹⁵ So Vs and Bh.

¹⁶ Vs, Bh, 'his rule will be untransgressed'.

¹⁷ Vā, Bd, 'he will protect the earth 88 (or some copies, 28) years'.

¹⁸ Vs, Bh, 'like a second Paraśu-Rāma'.

¹⁹ Vā, Bd, 'urged on by predestination', apptly.

²⁰ Or *Sahalya*. Vs *Sumātya*. Bh *Sumālyā*.

Mauryas.

Kautilya will anoint Candragupta as king in the realm. Candragupta will be king 24 years¹. Vindusāra will be king 25 years². Aśoka will be king 36 years. His son Kunāla will reign 8 years³.

Mt and eVā.

Kunāla's son Bandhupālita will enjoy the kingdom 8 years⁴. Their grandson 3 Daśona will reign 7 years⁵. His son 4 Daśaratha will be king 8 years. His son 5 Samprati will reign 9 years. Śāliśūka will be king 13 years⁶. Devadharman will be king 7 years⁵. His son Śatadhanvan will be king 8 years⁶. Brhadratha will reign 70 years⁸.

These are the 10 Mauryas⁹ who will enjoy the earth full 137 years. After them it will go to the Śūṅgas¹⁰.

Vā genly and Bd.

Kunāla's son Bandhupālita will enjoy the kingdom 8 years. Bandhupālita's heir Indrapālita will reign 10 years.

6

7 Devavarman will be king 7 years. His son Śatadhanus will be king 8 years. Brhadratha will be king 7 years⁷.

These 9 Mauryas will enjoy the earth full 137 years. After them will go the Śūṅga¹¹.

Śūṅgas.

Puṣyamitra the commander-in-chief will uproot Brhadratha and will rule the kingdom as king 36 years¹². His son Agnimitra will be king 8 years. Vasujyestha¹³ will be king 7 years. His son Vashmitra will be king 10 years. Then his son Andhraka¹⁴ will reign 2 years. Pulindaka will then reign 3 years. His son Ghosa¹⁵ will be king 3 years. Next Vajramitra will be king 9 years¹⁶. Bhāgavata¹⁷ will be king 32 years. His son Devabhūmi¹⁸ will reign 10 years.

These 10 Śūṅga kings will enjoy this earth full 112 years. From them the earth will pass to the Kāṇvas.

¹ Mt wants this statement.

² Mt omits. All except Vā vary this name.

³ Mt omits. Vā, Bh mention Suyaśas instead.

⁴ Mt, 'his (i.e. Aśoka's) grandson', but the text is crp.

⁵ Mt wants this statement.

⁶ So also Vā, Bh: eVā Śatadhanus. Mt, 6 years.

⁷ Vā Vṛhadraśva, but Vṛhadratha at beginning of next dynasty.

⁸ So Mt genly; eVā, 87.

⁹ So also Vā, Bh: eVā, 9.

¹⁰ But eVā, 'after them will be the Śūṅgas'.

¹¹ Or, 'the earth will go to the Śūṅgas'.

¹² Vā, Bd, 60 years.

¹³ Vā, Bd, Vā, Bh Suṣyestha.

¹⁴ Mt Antaka. Bd, Bh Bhadra-ka. Vā Ardraka.

¹⁵ Vā Ghoṣavasu. Mt crp Yomegha.

¹⁶ Ed, 7 years. Vā no term.

¹⁷ Mt Samabhāga apptly, but text crp.

¹⁸ Vā Kṣemabhūmi here, but Devabhūmi in next dynasty.

Kānvāyanas (Śuṅgabhṛtyas).

The minister Vasudeva, forcibly overthrowing the dissolute king Devabhūmi because of his youth, will become king among the Śuṅgas¹. He, the Kānvāyana, will be king 9 years². His son Bhūmimitra will reign 14 years³. His son Nārāyaṇa will reign 12 years. His son Suśarman will reign 10 years⁴.

These are remembered as the Śuṅgabhṛtya Kānvāyana kings. These 4 Kānya brahmans will enjoy the earth; for 45 years they will enjoy this earth. They will have the neighbouring kings in subjection and will be righteous. In succession to them the earth will pass to the Andhras.

Andhras. Sisuka

The Andhra Simuka⁵ with his fellow tribesmen, the servants of Suśarman, will assail the Kānvāyanas and him (Suśarman), and destroy the remains of the Śuṅgas' power and will obtain this earth. Simuka will be king 23 years. His younger brother Kṛṣṇa will next reign 10 years⁶. His son Śrī-Śātakarṇi will reign 10 years⁷. Then Pūrṇotsaṅga will be king 18 years⁸. Skandhastambhi will be king 18 years⁸. Śātakarṇi will reign 56 years; his son Lambodara 18 years⁸. His son Āpilaka⁹ will reign 12 years. Meghasvāti will reign 18 years⁸. Svāti will be king 18 years¹⁰. Skandasvāti will be king 7 years⁸. Mṛgendra Svātikarṇa will reign 3 years⁸. Kuntala Svātikarṇa will be king 8 years⁸. Svātivarna will be king one year⁸. Pulomāvi will reign 36 years¹¹. Ariṣṭakarṇa¹² will reign 25 years. Then Hāla will be king 5 years¹³. Mantalaka¹⁴ will be a powerful king 5 years. Purikaṣena will reign 21 years¹⁵. Sundara Śātakarṇi will reign one year. Cakora Śātakarṇi will reign 6 months. Śivasvāti will reign 28 years. King Gautamiputra will be king next 21 years. His son Pulomā¹⁶ will reign 28 years⁸. [Śātakarṇi will be king 29 years¹⁷.] Śivaśrī Pulomā¹⁸ will be king 7 years⁸. His son Śivaskandha Śātakarṇi will be king three¹⁹ years⁸. Yajñaśrī Śātakarṇika will reign 29 years²⁰.

¹ Mt, 'will become the Śauṅga king'.

² Bd, 5 years.

³ Vā, Bd, 24 years.

⁴ Bd, 4 years.

⁵ This is the name emended. Mt Śisuka. Vā, Bd Sindhuka. Vś Śipraka.

⁶ Mt, 18 years.

⁷ Vā, Bd, no number.

⁸ This sentence is not in Vā genly nor Bd.

⁹ Much variation in this name.

¹⁰ Or Āti, 12 years. Not in Vā, Bd.

¹¹ Vā, Bd, 24 years. Much variation in

this name.

¹² Much variation in this name.

¹³ Vā, Bd, one year.

¹⁴ Or Pāttalaka. Bh Talaka. Vā Saptaka.

¹⁵ Mt Purindrasena, but no number.

¹⁶ Properly Pulomāvi.

¹⁷ A doubtful line found only in eVā.

¹⁸ Or 'after Puloma Śivaśrī'.

¹⁹ Conjectural emendation; no number mentioned.

²⁰ Vā, Bd, 19 years.

After him Vijaya will be king 6 years. His son Caṇḍaśrī Sātakarṇi will reign 10 years¹. Another² of them Pulomāvi will reign 7 years.

These 30 Andhra kings³ will enjoy the earth 460 years⁴.

Various Local Dynasties.

When the kingdom of the Andhras has come to an end there will be kings belonging to the lineage of their servants: 7 Āndhras⁵, and 10 Ābhīra kings; also 7 Gardabhis⁶, 18 Śakas⁷. There will be 8 Yavanas, 14 Tuṣāras⁸, 13 Murundas⁹, 11 Maunas¹⁰.

The Śrīparvatīya Āndhras will endure 52 years¹¹; the 10 Ābhīra kings 67 years; the 7 Gardabhis will enjoy the earth 72 years¹²; the 18 Śakas¹³ 183 years. The 8 Yavanas¹⁴ will enjoy this earth 87 years¹⁵. The earth is remembered as belonging to the Tuṣāras 7000 years¹⁶. The 13 future Murundas¹⁷ along with low caste men, all of Mlečcha origin, will enjoy it half 400 years¹⁸. The 11 Maunas will enjoy it 103 years¹⁹. When they are overthrown by Time there will be Kilakila kings²⁰.

Then after the Kilakila Vindhyaśakti²¹ will reign. He will enter upon the earth after it has known those kings 96 years²².

विदिशा

प्रतीक्षा

Dynasties of Vidiśā, &c.

Hear also the future kings of Vidiśā. Bhogin, son of the Nāga king Sesā, will be king, conqueror of his enemies' cities²³, a king who will exalt the Nāga family, Sadācandra²⁴, and Caṇdrāṁśa who will be a second Nakhavant²⁵, then Dhanadharman²⁶,

¹ Vā, Bd *Dandaśrī*, 3 years.

² Or 'the last'.

³ Mt. 19.

⁴ Bd, 456; Vā erp, but apptly the same.

⁵ Bh and Vś *Andhra-bhṛtyas*.

⁶ Or *Gardabhilas*.

⁷ Vā, Bd, 10. Bh, Vś, 16. Bh calls them *Kaikas*.

⁸ Or *Tukhāras* or *Tuṣkaras*.

⁹ Mt, Bd, Bh *Guruṇḍas*. Vś *Mundas* (for *Murundas*).

¹⁰ Vā genly, 18. Mt, 19 *Hūṇas*.

¹¹ Or possibly 'twice 50'. Vā, Bd erp but probably 112 or 102.

¹² Mt *Gardabhilas*, but no term.

¹³ Vā and Bd no number.

¹⁴ Vā and Bd, 82.

¹⁵ Vā, Bd, 500; but prob 107 and 105 are meant respectively.

¹⁶ See note⁹.

¹⁷ That is, 200 years; Vś, Bh say 199. Vā, Bd erroneously, 350.

¹⁸ Mt *Hūṇas*.

¹⁹ Vś says they were Yavanas.

²⁰ Vś says he was a Kilakila.

²¹ This seems to be the meaning; but literally, 'he after having known 96 years will enter upon the earth'. But perhaps *samasyati* may mean 'he will come to an end' (= *samsthāsyati*, see p. 8, note⁸), for, though *sam-i* does not have that meaning, yet *samaya* has it. The sentence would then be, 'After having known the earth 96 years he will come to his end.'

²² Vś treats the word *purañjaya* as his name.

²³ Vś *Rāmacandra*.

²⁴ Or 'Nakhapāna's offspring' in eVā.

²⁵ Vś *Dharma*.

DYNASTIES OF THE THIRD CENTURY, A.D. 73

and Vāngara¹ is remembered as the fourth. Then Bhūtinanda will reign in the Vaidiśa kingdom.

When the family of the Sūngas² ends, Sisunandi³ will reign. His younger brother was named Nandiyasa⁴. In his lineage there will be 3 kings. His daughter's son named Sisuka was king in Purikā.

Vindhyaśakti's valiant son, named Pravīra, will enjoy the city Kāñcanakā Puri 60 years, and will sacrifice with vājapeya sacrifices replete with choice largesse. His 4 sons will be kings.

Dynasties of the Third Century, A.D.

When the family of the Vindhyaśakas has passed away, there will be 3 Bāhlika kings. Supratika and Nabhīra⁵ will enjoy the earth 30 years. Sakyamāna⁶ was king of the Mahiśas. There will be 13 Pusyamitras⁷ and Paṭumitras⁸. In Mekalā 7 kings⁹ will reign 70 years. In Kosalā there will be 9 very powerful and wise kings celebrated as 'Meghas'. All the kings of Niṣadha¹⁰, born in the family of Nala, valiant and very powerful, will exist till the termination of the Manus¹¹.

Of the Māgadhas the king will be very valiant Viśvasphāṇi¹². Overthrowing all kings he will make other castes kings, namely, Kaivartas, Pañcakas¹³, Pulindas, and brahmans. He will establish those persons as kings in various countries. Viśvasphāṇi the magnificent will be mighty, Viṣṇu's peer in battle¹⁴. King Viśvasphāṇi is called eunuch-like in appearance. Overthrowing the kṣatriya caste he will create another kṣatriya caste. After gratifying the gods, the pitrs and brahmans once and again, he will resort to the bank of the Ganges and subdue his body; after resigning his body he will go to Indra's world.

PT

Contemporary Dynasties of the Early Fourth Century. Nāgas

Nine Nāka¹⁵ kings will enjoy the city Campāvati; and 7 Nāgas will enjoy the charming city Mathurā. Kings born of the Gupta race will enjoy all these territories, namely, along the Ganges, Prayāga, Sāketa, and the Magadhas. Kings born from Manidhānya¹⁶ will enjoy all these territories, namely, the Naiṣadhas, Yadukas, Śaiśitas¹⁷, and Kālatoyakas. The Devarakṣitas will enjoy the Kośalas, Andhras¹⁸,

¹ Bh Vāngiri. Vs Varāṅga. Vā Viṁśaja. Bd, 'born in the race'.

² Many Vā Āṅgas.

³ Vs genly Susinandi. Vā Madhun.

⁴ Bh Yasōnandi.

⁵ Bd Gabhīra.

⁶ Bd Śāṅkamāna.

⁷ Or Puspamitras. Bh names one of them as Durmitra.

⁸ Vs adds Padmamitras.

⁹ Bh says Andhras.

¹⁰ Bh calls them 'lords of Vaidūra' also.

¹¹ Or perhaps, 'as long as Manu's race'.

¹² Bh Viśvasphūrji. Vs Viśvasphatika.

¹³ Bd Madrakas. Vs Yadus. Bh both.

¹⁴ Bh says his city will be Padmayati.

¹⁵ So Vā; but Bd, Vs Nāgas.

¹⁶ Vs Manidhāra.

¹⁷ Or Śaiśitas or Śaiśikas. Vs Naimiśikas.

¹⁸ Vs Odras.

and Paundras, the Tāmraliptas and coast-folk and the charming city Campā¹. Guha will protect all these territories, namely, the Kalingas, Mahisās, and the inhabitants of the Mahendra mountains. He who is named Kanaka will enjoy Strīrastra² and the Bhokṣyakas³. The Saurāstras, Āvanyas and Ābhīras, the Sūdras⁴, Arbudas and Mālavas⁵, there the kings will be outcaste dvijas and non-dvijas, mostly sūdras. Sūdras, outcaste dvijas and others, and Mlechhas destitute of Vedic holiness will enjoy the Sindhu's bank, the Candrabhāgā, Kauntī⁶ and the Kāśmīra realm.

All these kings will be contemporaneous, niggards in graciousness, untruthful, very irascible and unrighteous.

Evils of the Kali Age.

There will be Yavanas here by reason of religious feeling or ambition or plunder; they will not be kings solemnly anointed, but will follow evil customs by reason of the corruption of the age. Massacring women and children⁷ and killing one another, kings will enjoy the earth at the end of the Kali age. Kings of continual upstart races, falling as soon as they arise, will exist in succession through Fate. They will be destitute of righteousness, affection, and wealth. Mingled with them will be Arya and Mlechha folk everywhere⁸: they prevail in turn; the population will perish.

Chronological and Astronomical Particulars.

All the Purāṇas.

When the moon and the sun and the constellation Tiṣya and Brhaspati shall come together in the same zodiacal sign, then may the Kṛta age be.

This is the entire series of genealogies which has been declared in due order—the kings who have passed away, and those who exist now, and those who are future.

Now from Mahāpadma's⁹ inauguration to Parīkṣit's birth, this interval is indeed known as 1050 years¹⁰. Moreover in the interval which elapsed from the last Andhra king Pulomāvi to Mahāpadma—that interval was 836 years. An equal space of time is still future; subsequent kings beginning from the end of the

¹ Vs. Samudrataṭa-puri.

² Or Strīrastra.

³ Bd. Bhojakas. Vs. Mūṣikas.

⁴ Or Śuras.

⁵ Vs. Marubhūmi.

⁶ Vs. Dārvikorvī in various forms.

⁷ Bh. adds 'cattle and brahmans'; and

says 'they will ravish other people's wives and riches'. Vs. similarly.

⁸ Vs. adds 'they will be audacious through royal support'.

⁹ Bd. Mahānanda. Vs., Bh. Nanda. Vā. Mahādeva.

¹⁰ Vs., Bh., 1015 years.

CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS 75

Andhras are declared *therein*. They have been enumerated in the *Bhavisya Purāṇa* by śrutarsis who knew the ancient stories.

The Great Bear ¹ was situated equally with regard to the *lunar constellation* *Pusya* ² while *Pratīpa* ³ was king. At the end of the Andhras, who will be in the 27th century *afterwards*, the cycle repeats *itself* ⁴. In the circle of the *lunar constellations*, wherein the Great Bear revolves ⁵, and which contains 27 *constellations* in its circumference ⁶, the Great Bear remains 100 years in (*i.e.* conjoined with) each in turn. This is the Cycle of the Great Bear, and is remembered as *being*, according to divine reckoning, 6 divine months and 7 divine years. According to those *constellations* divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night ⁷, the *lunar constellation* which is seen *situated* equally between them in the sky ⁸, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the *lunar constellations* and the Great Bear. The Great Bear was conjoined with the *Maghās* in *Parīkṣit*'s time 100 years. It will be in (*i.e.* conjoined with) the 24th constellation ⁹ 100 years at the termination of the Andhras.

Viṣṇu and Bhāgavata.

The Great Bear was in (*i.e.* conjoined with) the *Maghās* in *Parīkṣit*'s time; then began the *Kali* age comprising 1200 *divine years* ¹⁰. When the portion of the lord *Viṣṇu*, which was born in *Vasudeva*'s family and named *Kṛṣṇa*, went to heaven, then the *Kali* age set in. As long as he touched the earth with his lotus-feet, so long the *Kali* age could not encompass the earth. When that portion of the eternal *Viṣṇu* had departed from earth to heaven, *Dharma*'s son *Yudhishthira* with his younger brothers relinquished his kingdom. That *Pāṇḍava*, beholding the adverse omens when *Kṛṣṇa* had departed, performed *Parīkṣit*'s inauguration. When the Great Bear will pass from the *Maghās* to *Pūrvā Āśāḍhā*, then, starting from *Nanda* ¹¹, this *Kali* age will attain its magnitude.

¹ Called the 'Seven Rishis'.

² Or 'was in (*i.e.* conjoined with) *Puṣya* 100 years'. These readings are emendations, see p. 59, note ⁴⁶.

³ Ancestor of *Parīkṣit* in the seventh degree, see *JRAS*, 1910, p. 28.

⁴ This statement read with the preceding statements would imply that some 814 years are allowed for the interval between *Pratīpa* and *Parīkṣit*: thus *Pratīpa* to *Parīkṣit* 814 years, *Parīkṣit* to *Mahāpadma Nanda* 1050 years, *Mahāpadma* to the last Andhra king 836 years—total 2700 years. Thus the period from *Pratīpa* to the end of the Andhras comprised a complete cycle of the Great Bear, and then the cycle began again.

⁵ So *Mt*: explained in subsequent statements.

⁶ So *Vā*, *Bd*.

⁷ Or 'in the sky'; or 'in the northern region'.

⁸ That is, according to the commentators, 'the constellation which is situated equally on a line drawn south and north between the two front stars (the two Pointers) of the Great Bear'.

⁹ Appfly, either no. 24 in the order of reckoning the *lunar constellations*, or the 24th after the *Maghās*.

¹⁰ Including the *twilights*.

¹¹ That is, the Great Bear was conjoined with *Pūrvā Āśāḍhā* in *Mahāpadma Nanda*'s time.

76 CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS

All the Purāṇas.

On the very day, on which Kṛṣṇa departed to heaven, the Kali age arrived. Hear its reckoning. It is remembered by the wise, as computed according to human reckoning, to be 360,000 years¹ or 1000 divine years. Then the twilight sets in. When that is completely finished, the Kṛta age will then arrive.

¹ Mt, 460,000 years.

X
APPENDIX I

The Account was originally in Prakrit.

Proof is offered here of the statement made in the Introduction, § 15, that the Sanskrit account as it stands in the Matsya, Vāyu, and Brahmānda is a Sanskritized version of older Prakrit ślokas, as indicated by these peculiarities: *first*, certain passages violate the śloka metre, whereas in Prakrit form they would satisfy the metre; *secondly*, certain Prakrit forms actually occur, especially where they are required by the metre, which the corresponding Sanskrit forms would violate; *thirdly*, Sanskrit words occur at times in defiance of syntax, whereas the corresponding Prakrit forms would make the construction correct; *fourthly*, mistaken Sanskritization of names and words; *fifthly*, the copious use of expletive particles; *sixthly*, irregular sandhi. Those three Purāṇas will be dealt with first, and along with them such portions also of the Bhāgavata and Viṣṇu as have preserved the old ślokas uncondensed; but the main portions of these two Purāṇas consist almost entirely of a condensed redaction, and their character will be considered afterwards.

i. As an illustration of the first peculiarity, the Mt and Vā¹, when naming the last Paurava king, end the line thus (p. 7)—*Nirāmitrāt tu* (or *ca*) *Kṣemakah*, 'after Nirāmitra was Kṣemaka'; where the *tu* or *ca* in the fifth syllable should be short but is long by position before *kṣ*. No one composing in Skt could end a śloka line with *Kṣemaka*, but its Pkt form *Khemaka* satisfies the metre perfectly. There can be no doubt therefore that this line was composed in Pkt originally, and that the Skt redactor restored the Pkt name to its Skt form and in so doing overlooked the fact that the change violated the metre. The fault was however noticed afterwards, because *eVā* corrects it by altering the half line to *bhavitā Kṣemakas tathā* (p. 7, note ⁷¹). Precisely similar is the mistake in the line that ends with *sumā bhokṣyanti trimśatim*², where no difficulty would occur in Pkt since *trimśati* would drop its *r* there³.

Again the Mt reads at the end of a śloka line, *aṣṭāvīṁśatir Haihayāḥ*⁴, where the fifth syllable is long by position contrary to rule; and here the literary Pkt form *visati* without a termination would fit the metre. The Vā and Bd read instead *caturvīṁśat* (or *-vīṁśas*) *tu Haihayāḥ* and avoid the irregularity by reducing *vīṁśati*

¹ The Bd has lost this line in a large lacuna.

² P. 50 (*Dynasties of the 3rd Cent.*), l. 2; the differences of reading there do not affect this point.

³ The phrase *ā-Manu-kṣayāt* in the Vā and Bd at the end of a line (p. 51, l. 8) does

not militate against this view, because the *kṣ* in the middle of this expression would have been *kkh* in Pkt.

⁴ P. 23, l. 4: bMt avoids the fault by reading *aṣṭāvīṁśati*, keeping as near to Pkt as possible.

APPENDIX I

to *vinśat* or *vinśa* and replacing the lost syllable by a superfluous *tu*, which is the nearest approach to it. This expedient is very common as will be seen in the notes.

Next may be cited cases where a half line has a syllable too much, which would disappear in Pkt, and the significance of these cases lies in the fact that the superfluity was unnecessary since good Skt equivalents were available, if the verse had been composed directly in Skt. Thus the Bh has a śloka prophesying Viśnu's incarnation as Kalki thus—

dharma-trāṇāya sattvena Bhagavān avatariṣyati¹.

The second half line has a syllable too much, but the Pkt verb *otarissati* would exactly suit the metre and was no doubt the word used originally, as dEh (an old MS of 1407) shows by reading *Bhagavān vatarisyati*, where *u* and *va* are separate letters. Many two-syllabled equivalents for *bhagavān* were available to suit the metre. Again *eVā* has for the first half of a line, *sapta varṇāni Devadharma*², where *varṇāni* is obviously a misreading of *varṣāni*, and there is a syllable too much; but the Pkt form *varṣā* or *vassā* satisfies the metre. To one composing in Skt *samāh* would have avoided all difficulty. Similarly bMt has the first half of a line, *aṣṭāvimśati tathā varṣā* with a syllable too much³, but the Pkt *aṭhāvīsaṁ* would rectify the metre; whereas one composing in Skt could have written simply *aṣṭāvimśati-varṣāni*, which is indeed the general reading of the Mt now. This instance may give us an insight into the process of Sanskritization, if, as the bMt reading suggests, the original Pkt was *aṭhāvīsaṁ tathā vassā*.

ii. Actual Pkt forms occur rather often. First may be cited the Vā and Bd line⁴—

sthāpayiṣyati rājāno nānā-deśeṣu te janā :

where *rājāno* and *te janā* are Pkt accusatives after the verb. They were misunderstood as nominatives, and the verb was altered to the plural in all copies of the Vā except *eVā*, and in the Bd. Similarly the Bh introduces the Bāhradratha dynasty with the old line⁵—

atha Māgadha-rājāno bhāvitāro vadāmi te.

Here *rājāno* and *bhāvitāro* are accusatives, hence the line is not Skt but is actually good Pali. BrBh correct the faults by altering *bhāvitāro* to *bhāvīno ye*. Again the Mt has a half line *prasahya hy avanīm nṛpāḥ* in many copies, and *prasahya vyasanī nṛpam* in some copies, while the corresponding reading of the Vā and Bd is *bālyād vyasaninām nṛpam*⁶. The Mt reading should evidently be *prasahya vyasanīnū nṛpam*, and points to a Pkt original something like *pasajjha* (or *pasayha*) *vasanīm*⁷ *nṛpam*; but this when Sanskritized became *prasahya vyasaninām nṛpam* with a syllable too much, and so was adjusted in two ways, (1) the half-Pkt form *vyasanīnū* was used as an accus. in many copies and became corrupted to *hy avanīm*; or (2) the half line was emended to *prasahya vyasandūram* in some copies. The Vā and Bd may have substituted *bālyād* (or *balād*?) for *prasahya* to rectify the metre.

Next may be cited a number of actual Pkt or half-Pkt words. All such forms cannot be deemed original, because the copyists, who were not always sufficiently literate, did write Pkt forms sometimes instead of Skt forms, but such deviations are

¹ Bh xii, 2, 16; omitted from p. 57.

² P. 29, l. 11, and note³⁸.

³ P. 19, note²⁶.

⁴ P. 52, l. 13 and notes.

⁵ P. 14, note¹.

⁶ P. 33, note².

⁷ This would be the correct accus. in Pkt, see Pischel's Prakrit Grammar, § 405.

THE ACCOUNT ORIGINALLY IN PRAKRIT

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trivial and obvious mistakes¹. It is different however when the Pkt forms violate grammar or sandhi, or suit the metre, and such are these—*uccādayitvā* (p. 53, note ⁵²), *mahāyaśāḥ* as a nomin. plural ² (p. 51, note ²⁶) and *varṣā* (see p. 78). There are also instances of the Pkt genit. plural in *āna* (p. 35, note ⁴¹), and of its blending with *ante* into *ān-ānte*, namely *kulāndante* (p. 50, note ²) and *Andhrānānte* (p. 59, notes ^{51, 54}; p. 61, note ⁹²). Other words appear to be Pkt survivals and not copyists' errors, such as *atītrīṁśat* (p. 19, note ⁴¹), *athōchādya* (p. 34, note ³), *teśūcchannesa* (p. 48, note ⁸²), *saṁā* for *saṁās* before *tasnāt* in Vā genly (p. 34, note ¹⁸), and *Āśakāḥ* in Vā and Bd (p. 24, note ¹⁵). In an old verse *Bh* has *papannān uharisyati* (p. 26, note ³⁶), which seems more than a mere clerical error. Mistakes precisely like these are found in Buddhist Skt.

The Bhāgavata has an old verse—

yasmin Kṛṣṇo divāṁ yātā tasminn eva tadāhāni
pratipannāṁ Kaliyugām iti prāhuh purāvidah.

The Mt, Vā, Bd, and Vṣ all have this verse, but read the last half line *tasya saṅkhyāṁ nibodhata* or in equivalent words³. The Bh reading appears to be the oldest version, because its verse is complete in itself and is obviously an old saying, whereas the last half line in the other authorities was evidently substituted to connect this statement with the following verse when this collective account was drawn up: the reverse is hardly credible. Further, one old Bh MS (*dBh*, dated 1407) reads *iti-r-āhuh purāvidah*, and this with its euphonic Pkt *r* is no doubt the original form, which in the process of Sanskritization was amended to *iti prāhuh* as in all the other Bh copies; here also the reverse is hardly credible. *Iti-r-āhuh* is the Pkt *iti-r-āhu*⁴. There are one or two other instances of an *r* inserted, which seems to be euphonic⁵; and it may possibly be that the final *r* in the nominatives of numerals is sometimes as much a euphonic Pkt *r* as a Skt *r* by sandhi⁶.

Similarly no doubt are to be explained the Bd reading of p. 62, l. 40 and the Vā readings in note ³¹ thereto. The reading in literary Pkt would have been something like *vassāna uccate Kali* or rather *vassāna-r-uccate Kali*. Turned into Skt, *varṣānām ucyate Kaliḥ* was good and sufficient, yet notwithstanding, the desire for an expedient to prevent the hiatus persisted in the Sanskritization, for mVā has preserved the euphonic *r*, and *bdfgVā* inserted *tu* instead. These were no doubt the original forms of the Sanskritizations, but it was perceived that no such expedient was wanted, hence most copies of the Vā dropped it. The reverse is not credible.

Most common is the use of numerals with the Pkt freedom from case-terminations, as well as only half Sanskritized, such as—*aṣṭāśiti* and *aṣṭāsiti*⁷, and *viṁśati* often both in the text and in the notes. Some of these instances might be due to the carelessness of copyists in omitting visarga or anusvāra, but that does not account for all such peculiarities, since they are found in carefully written MSS and are sometimes obligatory for the sake of the metre. Thus the Vā and Bd read as the last half line of a śloka, *aṣṭāviṁśati Maithilāḥ*⁸, and this was no doubt the

¹ E.g. see p. 2, note ¹⁶; p. 43, note ²⁷: and these are found even in Bh MSS, see p. 46, note ²⁷

² This is possible only in rkt and does actually occur, see Pischel, *op. cit.* § 409.

³ P. 62, ll. 37, 38 and notes.

⁴ See Pischel's Prakrit Grammar, §§ 353, 518.

⁵ See *hatva-r* in p. 38, note ².

⁶ As in p. 43, l. 36, where the accusative would be proper.

⁷ P. 25, l. 5 and note ¹⁷.

⁸ P. 24, l. 6.

original reading because *fgMt* have it also; but the Mt has generally altered *vinśati* to *vinśas* (or *śat* or *śa*) *tu*. The Skt form *vinśatir* would violate the metre, and the Mt has avoided the difficulty of Sanskritization by substituting *tu* for the final syllable. This is the converse of the first irregularity noticed above (p. 78), and many similar instances of *tu* substituted for a final *ti* will be found in the notes.

iii. Of the third class of peculiarities the following are instances. As the last half line of a śloka the Vā and Bd have in one place *varsāni bhavitā trayah*¹, and in another *tasya putrah samās trayah*²; and the Mt has in another place *bhavisyati samās trayah*³. In all these passages grammatical concord is violated, because (1) these are accus. expressions denoting duration of time, and (2) *varsāni* is neuter, *samās* feminine, and *trayah* masculine and nomin.; but, if the Pkt *tao* be substituted for *trayah*, concord is established, because *tao* is both nomin. and accus. in all three genders⁴, and the metre also is satisfied. Such expressions could not have been composed in Skt originally. There can be no doubt that they were originally in Pkt and that, when the verses were Sanskritized, the exigencies of metre induced the redactor to convert *tao* into *trayah*, because the correct equivalents *trīni* and *tisrah* would not suit the metre⁵.

The same fault occurs in places where metre was not at stake. Thus all three Purāṇas read *catvārimśat trayas caira* as the first half of a line⁶, where *samās* or *varsāni* is implied and *trayas* is wrong as regards both gender and case. CVā attempts to rectify the discord by reading *trayam*. Similarly in another passage the Mt has *samās trīny evāni*, while the Vā and Bd read *samās tisra eva*⁷. It is impossible to suppose that these wrong expressions were composed originally in Skt, and they are intelligible as perfunctory Sanskritizations of Pkt expressions containing the numeral *tao*, or *trīni* which also is of all three genders⁸. Similarly we find the phrase *sāṣṭy-uttara-sāta-trayam* used with *varsāni* in the Bd and with *samāh* in the Bh⁹. Other instances are *saptasātis tu varsāni*¹⁰, and *aṣṭasātis tu varsāni*¹¹, where the case is wrong; *ye cānye Mlecha-jātayah*¹² which eVā has corrected to *yāś cānyā*: and perhaps *divyābdāni*¹³ where the correct *divyābdas* was as easy as in the Bd.

iv. Some forms of names look strange as Skt but are readily intelligible if they are mistaken Sanskritizations of Pkt forms. Thus the name *Śiśunāga* as found in the Bd, Vā, and Bh appears as *Śiśunāka* in the Mt and Vā¹⁴. *Śiśunāga* as Pkt might naturally be Sanskritized as *Śiśunāka*, because a Pkt *g* often represents a Skt *k*: otherwise it is difficult to see how the form *Śiśunāka* could have arisen. Similarly eVā has *Śvīka* and *Śāṅka* for *Śvīga*¹⁵; *eka-kṣatram* appears instead of *eka-cchattro*, and *eka-kṣatrām* instead of *eka-cchattrām*¹⁶.

¹ P. 32, l. 8. The Mt reads correctly *trīni varsāni*.

² P. 43, l. 32. The Mt reads differently, *samā dasa*.

³ P. 40, l. 15. The Vā and Bd omit this, except eVā which alters it to *samā-trayam*.

⁴ Pischel's Prakrit Grammar, § 438.

⁵ Unless he recast the line, which was obviously not attempted, except by Mt in the first instance, see note¹.

⁶ P. 22, l. 14 and notes.

⁷ P. 32, l. 7; but *dfgjmMt* alter it to *tisro vai*.

⁸ Pischel's Prakrit Grammar, § 438.

⁹ P. 22, note⁴⁶.

¹⁰ P. 46, l. 7.

¹¹ P. 25, note¹⁷.

¹² P. 3, l. 11 and note⁵⁷.

¹³ P. 60, l. 16 and note⁷⁰.

¹⁴ P. 21, ll. 1, 3; p. 22, ll. 15, 17; and notes thereto.

¹⁵ P. 30, note⁵⁰; p. 32, note⁴⁷; p. 49, note¹⁷.

¹⁶ P. 25, l. 4 and notes^{14, 15}.

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In this class may be mentioned certain incorrect forms: thus the Vā generally reads *caturas* instead of *catvāras* in p. 34, l. 7 (note ²⁰), where the Pkt *caüro* may have been used as a nomin. though it is strictly accus.¹ So the Mt generally has *catvārinśad* instead of *catvāraś ca* (or *tu*), which would be an intelligible mistake if the Pkt was *cattāri ca*, for *cattāri* though neuter was often used as masculine². The plural verb *bhokṣyanti* instead of the dual in p. 50 (*Dynasties of the 3rd Cent.*), l. 2, would be correct in Pkt but not in Skt.

Vernacular names had to be Sanskritized and so developed strange forms; compare for instance *Simuka* in p. 38, note ¹⁷, and other Andhra names.

Attention may also be drawn to p. 59, l. 11, where all the divergent readings are obviously attempts to Sanskritize one and the same original Pkt statement that was puzzling.

v. The fifth class of peculiarities is a very noticeable feature of these texts, namely, the copious use of particles as mere expletives, such as *tu*, *hi*, *ca*, *vai*, &c., and especially *tu*. The lines in which two such particles occur are too numerous to be mentioned, but three and even four are sometimes found in a single line, and the following lines are cited as most illustrative:—

bhavitā cāpi Suṣyeṣṭhah̄ sapta varṣāṇi vai tataḥ³
 Svātiś ca bhavitā rājā samāś tv aṣṭādaśaiva tu⁴
 Sivaśrī vai Pulomā tu saptaiva bhavitā nrpah̄⁵
 sapta Gardabhīnaś cāpi tato 'tha daśa vai Sakāh̄⁶
 trayodaśa Murundāś ca Maunā hy ekādaśaiva tu⁷
 saptasaṣṭis tu varṣāṇi daś-Ābhīrāś tathaiva ca⁸
 śatāni trīṇy aśitīm ca Śakā hy aṣṭādaśaiva tu⁹
 Pulomāś tu tath-Āndhrāś tu Mahāpadmāntare punah̄¹⁰.

One cannot imagine that these verses were composed originally either in Skt or in Pkt with so many expletives, when the authors could easily have improved their verses by employing appropriate words denoting 'reign' or 'exist' or 'relationship'. No one composing in Skt would mar his verse and proclaim his literary poverty by such shifts; but these blemishes are readily intelligible, if the verses were originally in Pkt as chronicles of the past and were converted into Skt prophecies. Future tenses are longer than past tenses, and if they could not be fitted into the place of the past tenses, it would have been natural to substitute expletives. Thus it may be conjectured that the second, fifth, sixth, and seventh lines ended originally with a past verb corresponding to *abhavat* or *abhavan*. Again, Pkt forms are sometimes longer than their Skt equivalents, and the substitution of the latter would have been compensated for by adding an expletive; thus in the third line *Sivaśrī* vai no doubt stands for the Pkt *Sivasiri*, and in the eighth line *Pulomāś tu tath-Āndhrāś tu* probably mean the ablat. case and stood originally something like *Pulomādo tath-Āndhrādo*, or *Pulomamhā tath-Āndhramhā*.

It has been noticed above (pp. 78, 80) that the particle *tu* is used sometimes to compensate for the loss of the final syllable of *viṁśati* and *trīṁśati*. When the full forms of these words vitiated the metre, they were reduced sometimes to *viṁśat*

¹ Pischel's Prakrit Grammar, § 439.

⁶ P. 45, note ¹², Vā and Bd.

² P. 35, note ²⁰. Pischel, § 439.

⁷ P. 46, l. 5, Vā and Bd.

³ P. 31, l. 4, Vā and Bd.

⁸ P. 46, l. 7, Mt.

⁴ P. 40, l. 13, Mt.

⁹ P. 46, l. 9, Mt.

⁵ P. 42, l. 29, Mt and eVā.

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or *viṁśa*, and *trīṁśat* or *trīṁśa* and the lost syllable was replaced by an expletive *tu*. This expedient is very common and many instances of it will be found in the notes. Indeed it is hardly too much to say that the occurrence of *tu* throughout the account, if not required by euphony (see next para.), almost certainly indicates a lost syllable, and in many cases *tu* in the Mt and *vā* has been altered to *ca* in the *Vā* and *Bd* as an improvement. Other instances of compensatory expletives may be surmised in the notes, such as these—*Suṣenāś ca-Āntarikṣāc ca* (p. 10, l. 13) is hardly explainable unless the second *ca* has replaced the lost syllable of the Pkt ablative; and *Dharmināḥ sa* (p. 11, l. 15) no doubt stands instead of the Pkt genitive *Dharmināśa*.

The use of expletives was however carried beyond necessary requirements, and they are often inserted merely to prevent two vowels from coming together, as *tv* in the second of the above-cited lines, and *hy* in the fifth and seventh lines. Skt sandhi did not require this device, but it is intelligible in Pkt. This superfluity is found in the Bh also, where it has not condensed the older ślokas, as in *śūdra-prāyās tv adhārmikāḥ* (p. 25, l. 3).

vi. The instances of irregular sandhi may be divided into two classes; *first*, those in which the form it takes resembles Pkt sandhi and is unnecessary, because regular Skt sandhi would have been proper and sufficient; and *secondly*, those in which it consists of double sandhi in order to contract the words for the metre.

Of the first class may be cited *varsāṇi 'kārayat* instead of *varsāṇy akārayat* (p. 15, note ²³); *trīṇi 'śītis* for *trīṇy aśītis* (p. 46, note ⁴⁸); *Daśarathāśṭau* instead of *Daśaratho 'śṭau* (p. 28, note ⁵); and *Agnimitrāśṭau* for *Agnimitro 'śṭau* (p. 31, note ¹⁰). Such sandhi can be explained through Pkt, and it is difficult to understand how any one composing in Skt could have adopted it; nor is it probable as a copyist's error.

The second class is commoner, and we find—*bhavisyāśṭau* for *bhavisyāḥ aśṭau* (p. 5, l. 10); *bhavisyōdayanas* for *bhavisyāḥ Udayanas* (p. 7, l. 23); *Yavanāśṭau* for *Yavanāḥ aśṭau* (p. 45, l. 4; p. 47, l. 10); and *bhāvyānyāḥ* for *bhāvyāḥ anyāḥ* (p. 47, l. 13). Here ordinary sandhi would have given a superfluous syllable, and the double sandhi rectifies the metre; but the significance of it is that it was easily avoidable in Skt, because the first two phrases might have been written *bhāvino 'śṭau* and *bhāvit-Ödayanas*. The simplest explanation seems to be, that the conversion of the Pkt past tense into the Skt future was made perfunctorily, and overloaded the verse with a superfluous syllable which was adjusted by the double sandhi. The third phrase would have been *Yonā aṭṭha* in Pkt, and the Sanskritization of *Yonā* into *Yavanāḥ* produced the difficulty of the extra syllable. Attempts at improvement were made; see p. 45, note ¹⁶. There are many similar instances, such as *tatōtsādyā* and *tatōtpātyā* (p. 34, notes ^{3, 5}); *atōddhṛtyā* and *tatōdhrtyā* (p. 38, note ⁴).

Crasis of this kind is ordinarily explained as *ārṣa-sandhi*, but this explanation is manifestly untenable here ¹. All these irregularities are readily intelligible on the two suppositions, that Pkt words were converted into their Skt equivalents, and that past tenses were changed to futures, with the metrical difficulties that naturally ensued.

vii. All these peculiarities are found in the Mt, *Vā*, and *Bd* throughout, and show that their version must have been composed originally in Pkt ślokas and that the ślokas were Sanskritized for incorporation in the *Bhavisya*, from which the Mt

¹ In the Purāṇas what is called *ārṣa-sandhi* is really Prakrit sandhi; see p. 20, note ².

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and Vā confessedly, and the Bd impliedly, borrowed their accounts (see Introdn. § 7). The Prakritisms which have been cited are not mere casual variations, for such might be due to the ignorance or carelessness of copyists, but have an important *raison d'être* in the verse in many cases. The same conclusion holds good for the Vṣ and Bh in the passages where they have preserved the old śloka form.

viii. The main part of the Viṣṇu account is in prose and, not being affected by the exigencies of metre, runs in ordinary Skt, and displays no verbal peculiarities. It contains the same matter found in the Vā and Bd but in a condensed shape, and closes its account where they end, so that it must have been composed directly in Skt from them or their original, the revised version in the Bhavisya, for it is not probable that its account was a new and independent compilation, when the compilations in those Purāṇas were available. A difference may be noticed in its account to this extent that the dynastic matter is generally narrated in curt sentences, often without regard for sandhi¹, and that the subsequent matter of the evils of the Kali age is in ordinary good prose Skt with a predilection for compound phrases. Hence it would seem that the dynastic portion was an earlier and somewhat crude condensation, and that the latter portion was an addition made with regard to the canons of good prose.

ix. The Bhāgavata account, which is mainly a condensation, is evidently a later redaction. Peculiarities of the kinds noticed above do not appear therein, but it is in good Sanskrit, and phrases occur in it which indicate that it must have been composed directly in Skt. Two are especially significant. A śloka line ends with the words *ekādaśa kṣitīm* (p. 48, note ⁷⁷), where the *śa* is long by position before *kṣ* as it should be, but would not have been long in Pkt in which *kṣ* would have become *kh*; so that this line must have been composed in Skt and not in Pkt. Similarly another line ends *iti śrutiḥ* (p. 32, note ⁴⁵), where the second *i* is long by position in Skt but would not have been so in Pkt.

x. The Garuḍa has no Prakritisms except in some of the names, and these are too uncertain a basis on which to argue, for those Prakritisms might be original or might be due to the carelessness of copyists, yet one name certainly seems somewhat suggestive². All that is clear is that its account is the last and concisest redaction, that it was probably composed afresh in Skt, and that it makes frequent use of the termination *ka* for the sake of the metre. Its treatment of the name *Adhīsimakṛṣṇa* suggests that it was composed from a bare list of kings, for it divides the name into two, *Adhīsimā* + *ka* (ending one line) and *Kṛṣṇa* (beginning the next line)³—which seems inexplicable unless it had only a prose list and chopped the names up into groups for each line.

¹ As in p. 18, note ⁷; p. 30, note ⁴⁶; and in these curt sentences *tasyāpi Aśoka-vardhanaḥ, tatas ca Arīṣṭakarmā*, and *tasmāt Yajñāśrīḥ*.

² *Dr̥ḍhasenaka* appears as *Dathasenaka* in

abGr, which may be a faulty Sanskritization of the Pkt *Dadhasena* + *ka*, though it might also be the form of that name in one kind of Pkt; see p. 16, note ⁷⁵.

³ See p. 4, note ¹⁰.

APPENDIX II

The Oldest Scripts used in the Account.

Mistakes are found in the MSS, which can, it seems, be only explained satisfactorily by supposing that they arose out of misreadings of the ancient scripts (see *Introdn.* § 26). Some mistakes are obviously mere clerical blunders, but others cannot be accounted for naturally in that way. Kharosthī being the oldest Indian script that we know of, mistakes that could be traced to misreadings of its letters would be most significant. Such instances may singly be open to some distrust, but collectively they would have cumulative force; and without pronouncing a positive opinion, it does yet seem to me that certain misreadings do point to Kharosthī as their source. Such mistakes may prevail in many MSS, if they passed undetected from the beginning; otherwise they may only occur in single MSS, having been corrected in all the others.

i. First may be cited an instance from the *Vs*, because it affords the best illustration of a misreading that seems significant, though the *Vs* does not contain the oldest version. It calls *Asoka* generally *Asokavardhana*, but *kVs* has *Ayośokavardhana* (p. 28, note ²⁸). Here *yo* is obviously a misreading of *śo*; the copyist read the *śo* as *yo* and wrote *yo*, then he (or some one else) perceived the mistake and wrote or inserted *śo* in the copy, but the *yo* was not cancelled and the erroneous name *Ayośoka* remained and was repeated till it appears in *kVs*. Now *śo* could not be mistakenly read as *yo* in any Indian script except Kharosthī, and in that *śo* and *yo* were often written so much alike, that it is very difficult at times to say merely from the shape which letter was meant. Hence it seems reasonably certain that this passage in the *Viṣṇu* must have been originally taken from a Kharosthī MS. Had this mistake occurred in verse, the extra syllable would probably have been detected and the error corrected, but there was no such check in the prose of the *Vs*, and the mistake might have been followed in one copy (from which was descended *kVs*) though rectified in others.

Other misreadings of *ś* and *y* occur, namely—*Ayoda* for *Asoka* in *lM* ¹, where the second misreading of *k* as *d* might have arisen later in the Gupta script ²; *Māgadheśo* in *jMt* ³ where the more general readings are *Māgadhā ye*, *Māgadho yo* or *Māgadheya*; *Koyāla* in *cyVs* ⁴ for *Kośala*, where *yā* might easily be read for *śa* because Kharosthī often did not distinguish between long and short vowels; and *Śāliyāka* in *eVā* for *Śāliśūka* ⁵; *Mauryā dayo daśa* in *lVs* ⁶, where *daśa* was probably first misread and written as *daya*, which was afterwards amended so as to read *Maury-ādayo* incorrectly.

ii. Some similar variations seem to point to the same conclusion. The *Mt*

¹ P. 27, note ³.

² See Bühler's Ind. Palaeog., Table IV, cols. xxi, xxiii, and Table V, cols. viii, ix.

³ P. 14, note ¹.

⁴ P. 54, note ²¹. *Koyāla* is an error in writing, different from *Kośala* which was

a variation of *Kauśalya*, in pronunciation; see Actes du XIV^e Congrès International des Orientalistes, Alger, 1905, p. 217.

⁵ P. 29, note ³⁷.

⁶ P. 30, note ⁴⁶.

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reading, *Kāśeyāś*, appears in *dyMt* as *Kāleyāś*; and the mistake of *l* for *s* seems best explainable by their similarity in Kharoṣṭhī. The *Vā* and *Bd* read *Kālakūś*, which is probably a similar misreading of the equivalent name *Kāśakōś*¹.

iii. Two other letters which might be confused in Kharoṣṭhī but not in any other script are *k* and *bh*, and there are some variations which seem to have so originated. The *Vā* generally, and the *Mt* sometimes, have *Tunga* instead of *Sunga*², a misreading the cause of which is not clear³, but the name *Sungabhytya* is generally corrupted to *Tungaṛtya* in the *Vā*, while *eVā* alone among the *Vā* MSS has preserved it nearly right as *Sungaṛtya*⁴. Here it seems certain that *bh* was misread as *k* in a Kharoṣṭhī MS. The converse appears to be the cause of the faulty *Mt* reading in p. 41, line 22, where *saumyo bhavisyati*, with no mention of the length of the reign, seems to be a misreading of the *Vā* and *Bd* reading *so'py eka-viṁśati*, for, while *saumyo* might be a later mistake and emendation for *sopye*, *bhavisyati* could be a misreading of *ka-viṁśati* in Kharoṣṭhī only. The two forms would be *bhavissati* and *ka-viṁśati* in Pali and probably also in literary *Pkt*, and these two would be almost identical in Kharoṣṭhī which generally wrote long and short vowels alike and doubled letters as single.

iv. As regards Brāhmī, I have not found any variations of importance which can be assigned definitely to misreadings of it, and there is not the same scope for detecting such errors, because there is more resemblance between Brāhmī and Gupta letters than between them and Kharoṣṭhī. All the mistakes that I have detected, which might be attributed to misreadings of Brāhmī letters, might equally well, or even better, be attributed to misreadings of Gupta letters. Hence it seems to me, speaking with diffidence, that no light is thrown by Brāhmī on the age of the account or the MSS, and that, so far as the negative argument is of weight, Brāhmī writing played no part in the early MSS of these dynastic accounts. If this be so, the accounts passed from Kharoṣṭhī into the Gupta script.

v. If these explanations of these variations be reasonable and not fanciful, it appears that the *Mt*, *Vā*, and *Vṣ* all betray the fact that their accounts were originally copied from MSS written in Kharoṣṭhī. This script was in use till A.D. 300, or perhaps even half a century later⁵. This conclusion would, as regards the *Mt* and *Vā*, agree with the period assigned to them⁶. There is no further indication regarding the date of the *Vṣ*, and as Kharoṣṭhī MSS would have lasted some centuries, the *Vṣ* account might well be later and yet have been extracted from such a MS. There has been no opportunity of testing the *Bd* account in this way, because I have not been able to collate any MS of it; and the printed edition betrays no misreadings of this kind; but it is so closely like the *Vā* that the same conclusion probably holds good for it.

vi. Nor have I found any variations in the Bhāgavata which point to misreadings of Kharoṣṭhī or even of Brāhmī. I have noticed only two peculiarities which may perhaps be significant.

In the list of Andhra kings *Hāla* was succeeded by a king whose name consisted of four syllables, the best supported forms of which are Mantalaka or

¹ P. 23, note⁹.

² P. 32, note⁴⁷; p. 33, note⁵².

³ Perhaps through the *Pkt* form *Sunga*; *s* carelessly made might be read as *t* in Kharoṣṭhī. The mistake is ancient as it is

found so widely.

⁴ P. 34, note²⁶; *ṛtya* might be a modern misreading of *kṛtya*.

⁵ JRAS, 1907, pp. 184-5.

⁶ See *Introdn.* §§ 21-24.

APPENDIX III

Pattalaka¹. The Bh calls them *Hāleya* and *Talaka* respectively, Hāleya ending the first half of a line and Talaka beginning the second half, thus:—

Aniṣṭakarmā Hāleyas Talakas tasya cātmajah.

These two names seem to be mistakes for Hāla and Pattalaka, the *pa* being misread as *ya*. If so, the wrong division of these two names in the middle of a line seems only explicable on the supposition that the Bh prepared this verse from a bare prose list of kings and divided the letters of the two names incorrectly. If this suggestion has any validity, it would appear that the Bh could not have been composed till after the time when *y* approximated to *p* in shape, that is, after the 7th century A.D.

The other instance is the name of the Andhra king Āplaka, which appears in the Bh generally as *Civilaka*. The probable genesis of the changes in the name is suggested in p. 39, note⁴⁵, and the fact that seems significant here is that the compiler of the Bh account apparently drew his information from a Vs account in which he misread the initial *d* as *c*. This mistake could arise only in the Gupta script and not very well before the 7th century A.D.²

APPENDIX III

Janamejaya's Dispute with the Brahmans.

The dispute between the Paurava king Janamejaya³ and Vaiśampāyana and other brahmans is narrated in *AMt* 50, 57^b–65 and *AVā* 99, 250–256 and gives us an instance of how the text was revised⁴. The *Mt* version, which is the oldest, says the king made a successful stand against them for some time, but afterwards gave in and, making his son king, departed to the forest (according to custom); but the *Vā* version has abridged the inconvenient verses, and says he perished and the brahmans made his son king. This alteration may have been made (1) either in the *Bhavisya* when it was revised, and so passed into the *Vāyu*⁵, or (2) in the *Vāyu* itself; but it is impossible to decide this point, because *eVā* and the *Bd*, which would have thrown much light on it, have unfortunately lost this passage in lacunae. What is clear is that a story of (royal opposition) to brahmanic claims was modified early in the 4th century A.D. to maintain brahmanic prestige.

As regards MSS, *bdhpMt* omit l. 6, read l. 9 instead of it and omit l. 9 from its place; *cfyjñMt* omit l. 9; *kMt* ll. 9, 20; *lMt* ll. 6–9; *mMt* reads l. 9 instead of l. 6, as well as in its proper place; *a¹d^hVā* omit ll. 11–13; *lVā* ll. 11–13, 18–20; *kVā* ll. 14, 15; *lVā* ll. 16, 17; and *effmVā* want the whole.

¹ P. 41, l. 2.

² See Bühler's Ind. Pal., Table IV.

³ See p. 4, l. 2.

⁴ See Introdn. §§ 24, 30.

⁵ See Introdn. § 23.

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Matsya.

Janamejayah Parīkṣitah
 putrah parama-dhārmikah¹
 brahmānam² kalpayāmāsa
 sa vai³ Vājasaneyakam⁴
 sa⁶ Vaiśampāyanenaiva⁷
 saptah⁹ kila¹⁰ maharsiṇā
 na sthāsyatiha¹² durbuddhe¹³
 tavaidad vacanam bhavi
 yāvat sthāsyasi tvām loke¹⁴
 tāvad eva¹⁶ prapatsyati¹⁶
 kṣatrasya vijayam jñātvā¹⁹
 tatah prabhṛti sarvaśah
 abhigamyā sthitās²⁰ caiva²¹
 nrpaṁ ca Janamejayam
 tatah prabhṛti sāpēna
 kṣatriyasya tu yājinah²⁵
 utsannā²⁶ yajind²⁷ yajñe²⁸
 tatah prabhṛti sarvaśah
 kṣatrasya²⁹ yajinah³⁰ kecic³¹
 chāpāt³² tasya mahātmanah

Vāyu.

Parīkṣitas tu dāyādo
 rājāśī Janamejayah¹
 brahmānam kalpayāmāsa
 sa vai vājasaneyikān⁶
 aśapat tam⁸ tadāmarśād
 Vaiśampāyana¹¹ eva tu
 na sthāsyatiha durbuddhe
 tavaidad vacanam bhavi
 yāvat sthāsyāmy aham loke
 tāvan naitat¹⁷ prasasyate¹⁸ 5

abhitah²² samsthitaś²³ cāpi
 tatah sa²⁴ Janamejayah

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¹ This is l. 2 on p. 4.

² In *fhMt brāhmaṇam*, *jMt brah*o.

³ In *cnMt makhe*; *jMt makhaṁ*; *eMt makha*.

⁴ In *cfgMt °yikam*; *kMt °yake*.

⁵ In *a³a⁴dhklVā °yakān*.

⁶ In *hMt tam*.

⁷ In *cejnMt °yane caiva*.

⁸ So *a³a⁴bdghlVā*. *Ca²kVā asapatnām*.

⁹ In *benMt saptah*; *hMt saptam*; *lMt sapuh*.

¹⁰ In *eMt kali*.

¹¹ So *Ca²lVā*: but *a³a⁴bdghlkVā °yanam*.

¹² In *bdMt °ii*.

¹³ In *jMt durbuddheh*.

¹⁴ So *CGVa²a⁴Mt*: *lMt vai loke*; *enMt loke tvām*; *a³a⁴kMt loke smin*: *cMt lokeṣu*. But *bdghmpMt sthāsyāmy aham loke*, and *jMt erply*.

¹⁵ In *hMt etat*.

¹⁶ So *CGVa²a⁴Mt*; *mpMt °paśyati*; *eMt °yaśyati*; *dMt °śatsyati*; *jkMt °vatsyati*; *a³cfghMt °vartsyati*; *nMt °raśyati*; *lMt °vatsyasi*.

¹⁷ In *a³Vā naiva*.

¹⁸ So *Ca²a⁴lVā*: but *a³a⁴gVā prapatsyati*; *bdkVā °paśyati*.

¹⁹ In *fgjMt jñātuṁ*: *bdhmpMt* substitute 1. 9 for this line; see note²⁶.

²⁰ In *bcdēfgjMt sthitās*.

²¹ *Caivām* in *cenMt*.

²² In *bhVā +prāvī[ti]tah*; *dVā +pracittitah*.

²³ In *dhVā sa sthitās*.

²⁴ In *hVā +taka su*; *bVā +takasaj*; *dVā +tak sa*.

²⁵ In *cnMt yāyinah*; *bdgjmpMt vājinaḥ*; *hMt rājinaḥ*.

²⁶ So *ACMt*: *bdhpMt* omit this line, see note¹⁹, but *mMt* has it here also. In *bdMt uchannā*; *mMt trasyannā* above, *utsannā* here; *hMt utkalasya*.

²⁷ In *bdmpMt vājino*; *hMt rāj*o.

²⁸ In *dhmpMt jājne*.

²⁹ In *lMt kṣatra[ya]sya*.

³⁰ In *lMt yājñā*, *fgMt vāj*o: *bdjmpMt vājinaḥ*, *hMt rāj*o.

³¹ In *cenMt kaścit*.

³² In *djMt chāpām*.

Matsya.

paurṇamāsenā³³ haviṣā
iṣṭvā tasmin³⁴ prajāpatiḥ.
sa³⁵ Vaiśampāyanenaiva
praviṣān³⁷ vāritas³⁸ tataḥ³⁹
Parīksitāḥ suto 'sau vai⁴²
Pauravo Janamejayāḥ
dvir aśvamedham āhṛtya⁴²
mahā-vājasaneyakam⁴⁴
pravartayitvā tāṁ sarvam⁴⁶
ṛṣir⁴⁷ vājasaneyakam⁴⁸

vivāde⁵⁵ brāhmaṇaiḥ sārdham
abhiśapto vanam yayaū
Janamejayāc Chatānikas
tasmāj jajñe sa vīryavān⁵³
Janamejayāḥ⁵⁹ Śatānikam
putraṁ rājye 'bhiṣiktavān⁶¹.

³³ In dMt *pūrṇa*°.
³⁴ In fMt *dṛṣṭvā*°; eMt *iṣṭvā* te 'smiṇ; dMt *i tasmin*; nMt *iti 'smiṇ*.
³⁵ In *a²a³cekn*Mt *tām*; jMt *te*; hMt *tad*; lMt *tad[e]*.
³⁷ In *gVā °tāḥ paśye* (for *paśyet*?).
³⁸ In fMt *°vīśat*; cMt *°vīṣen*; dMt *°vīśai*.
³⁹ In hMt *nāvitas*.
⁴⁰ In *mp*Mt *tutah*.
⁴¹ Sic: read *tadvad dhīṣṭām*?
⁴² In *a²a³gVā* *mukhe*.
⁴³ In *Cbdfp*Mt *so vai*, *cen*Mt *yo*°; hMt *tataḥ sāpāt*.
⁴⁴ In *jMt ākṛtya*; pMt *āruhya*.
⁴⁵ So *Cbdhjlmp*Mt; *Aefgkn*Mt *°yakah*, cMt *°yikah*.
⁴⁶ In *gVā °yikam*.
⁴⁷ In *ckj*Mt *tat*°; *fg*Mt *tān sarvān*.
⁴⁸ So *bcdgklnp*Mt: *ACm*Mt *r̥ṣiṁ*; *jMt r̥ser*: hMt reads this half line *svavarcā* (for *kharvaś cu*?) *Janamejayāḥ*.

Vāyu.

paurṇamāsyena haviṣā
devam iṣṭvā prajāpatim
vīṇāya samsthito 'paśyat³⁶
tadvadhiṣṭām⁴⁰ vibhor makhe⁴¹
Parīkṣit-tanayaś cāpi
Pauravo Janamejayāḥ
dvir aśvamedham āhṛtya
tato vājasaneyakam⁴⁵
pravartayitvā tad brahma
trikharvi⁴⁹ Janamejayāḥ¹⁵
kharvam⁵⁰ Aśvaka⁵¹-mukhyānām
kharvam⁵² Aṅga-nivāsinām
kharvam⁵³ ca Madhyadeśānām
trikharvi⁵⁴ Janamejayāḥ
viṣadād⁵⁶ brāhmaṇaiḥ sārdham
abhiśastāḥ⁵⁷ kṣayām yayaū
tasya putraḥ Śatāniko
balavān satya-vikramāḥ
tataḥ sutaṁ⁶⁰ Śatānikām
vīprās tam abhyāsecayan⁶².²⁰

⁴³ In cMt *°yikam*; *efyjkl*Mt *°yakah*.
⁴⁹ So *Ca²a³by*Vā; *a¹Vā °khārē*: with dialectic variation of *kh* and *g*, *gl*Vā *°sarvī*, *a³Vā °śairē*; *dVā °svareā*; *hVā °svacī*
⁵⁰ In *gh*Vā *sarvam*.
⁵¹ In *gVā* and one MS of *CVā Aśvaka*.
⁵² In *gVā sarvam*.
⁵³ In *gh*Vā *sarvam*.
⁵⁴ In *dVā °kharvā*; *hVā °khābī*; *gVā °sarvī*; *kVā °śadyā*.
⁵⁵ In *bdp*Mt *°dam*; *jMt °do*.
⁵⁶ In *a³kVā visādo*.
⁵⁷ In *hVā °śataḥ*.
⁵⁸ In *jMt su-v*°; after this line *jMt* inserts Mt l. 6 on p. 4.
⁵⁹ In *nMt °jayā*; *hMt tatas te tu*.
⁶⁰ In *dVā tām tu*.
⁶¹ In *hMt vīprā rāj*°, altered to *putram tasyābhyāsecayat*.
⁶² In *dyh*Vā *tasyābhy*°. *CVā tam abhyāsecayat*.

INDEX

This Index contains all the names mentioned in this work, except those that are obviously erroneous or untrustworthy. The following abbreviations are added to distinguish the names; and all names that are not so distinguished are the names of kings or princes:—

b = brahman.

c = country.

d = dynasty.

f = family.

k = king or prince.

mt = mountain.

p = people.

pat = patronymi

q = queen.

r = river.

t = town.

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